Church-School Leadership

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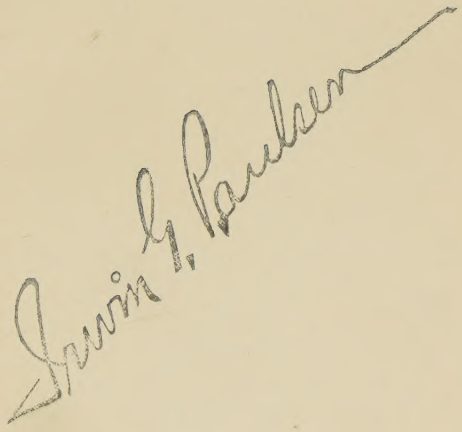

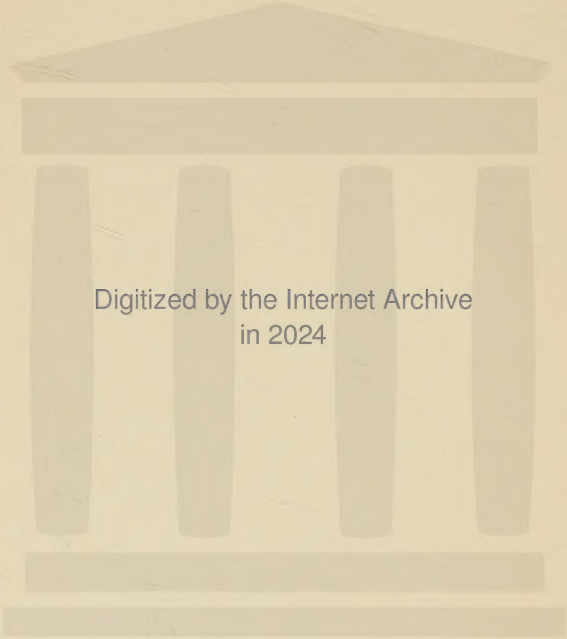

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CHURCH-SCHOOL LEADERSHIP

CHURCH-SCHOOL LEADERSHIP

AN OFFICERS' MANUAL

OF PRACTICAL METHODS, FOR WORKERS IN THE CHURCH'S SUNDAY, WEEK-DAY, AND VACATION SCHOOLS

By

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To
FLORA TILTON RAFFETY

Pal O' My Heart
Mother of Our Four Children
Mary Virginia
Gordon Edward
Grace Richmond
Howard Tefrew

AUTHOR'S FOREWORD

FOR some time there has been an insistent call for an officers' manual of practical methods for workers in the church's Sunday, week-day, and vacation schools. Books on *teacher* training have crowded the book shelves, but training books for the *administrative officers* are few and far between. It is the " between " gap that this manual hopes to fill. The instructional program of the school is of first consideration, but the newer educational approaches have left executives without sufficient guidance. Materials and methods of religious education in the church school are important, but engineers are needed to make effective the school's educational machinery.

Christian statesmen, general educators, and many other high-minded Christian business and professional men, as they scan the horizon of American social conditions today, are challenging the churches of Jesus Christ to make good in religious education. To meet this challenge, the churches must put on an adequate program of religious education for the needs of life. The chief educational agencies of the local churches are their Sunday, week-day and vacation schools. If these are to be efficient a trained church-school leadership is absolutely essential.

The following pages are a cross section of the author's own experiences, studies, and continent-wide

observations through many years, as pastor, seminary professor of religious education, editor-in-chief of Sunday-school publications of his own denomination, and as editor of the "*International Journal of Religious Education.*" He has participated in hundreds of institutes and conventions in all parts of the country, facing the concrete problems of workers in the local schools. He is prayerfully anxious to help all such who yearn for the better way.

If this manual, even in some small way, can put effective methods into the hands, and vision, purpose, and courage into the heads and hearts of the local church-school leadership, the author will be humbly grateful to the Great Leader whom to *know* aright is life eternal, whom to *love* aright is peace and joy unspeakable, and whom to *serve* aright is the highest honor which earth or heaven can give.

W. E. R.

Chicago, Ill.

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I

INTRODUCTORY

I

THE CHURCH-SCHOOL LEADER'S GREAT OBJECTIVE

THE "go-getter" leader has a goal, and reaches it. Any leader, be he military, political, industrial, social, educational, or religious, must have before him his great objective, and constantly keep it there until he passes under his triumphal arch.

A simple, concrete, definite, easily understood, never-to-be-forgotten objective for the church-school leader, both for himself and for those he leads, can be put in one short sentence, viz.:

Good for something worth while for others.

Or, these seven words can be reduced to two:

Good foursquare.

Foursquare in the sense in which Tennyson used it,—"He stood foursquare to every wind that blew." The great objective for both the leader and the led is to be good foursquare—not good on merely one side of his character or two or even three, but on all four. At the risk of perpetrating a paradox, a foursquare leader may be described as an all round man.

We graphically analyze the factors in this objective by placing them around a square and then put within the square the one word which gives meaning and motive to the objective itself.

For the sake of his pupils, his associates, and for his own sake, the church-school leader should be,—

GOOD

It is not our purpose to enter into any philosophical discussion of what is meant by abstract goodness, but to think in terms of real human personalities, the commonly recognized, though imperfectly realized characteristics of that being who is known as a good man or good woman. Why do you think Mr. So-and-So is a good man? Well, for one thing, he is honest—"honest as the day is long"—and no refiner could make a lie so white he'd tell it. Then, he is fair-minded, sincere, dependable, always helping some one. In brief, by goodness, we mean all of these virtues and dozens more rolled into the one thing whose price is above purchase by radium. Sometimes reference is made to an individual as "true blue," "all wool and a yard wide." These and kindred expressions convey our meaning of genuine goodness, a goodness that bears no label of color, creed, or clothes, goodness that laughs at calendars and is not frightened by the thunder of Sinai. It is just the same on Monday as Sunday, and obedience to the Decalogue and the Sermon on the Mount is its meat and drink. We do not mean a so-called skin-deep, superficial thing, spuriously

called goodness, a self-advertised product made in the mill of a diseased and defective egotism, the show-window stuff which attracts some but very soon disgusts all. Once in a while such pietistic hypocrites get into church prayer meetings and there do their acrobatic word stunts, juggling worn-out phrases and the clanging cymbals of cant.

As a boy, growing up on a farm in the midst of apple orchards, I loved the red, luscious fruit, but longed for the time when I could see a real orange tree ladened with real, golden oranges. The time came when as a college boy, in a far off city, I rushed across the street to see—no, not an orange tree, but a counterfeit tree with tied-on, counterfeit oranges; and I turned away in disappointment and disgust. From that day until this, there has always been in me a righteous indignation at sham and pretense.

Again, these Pharisaical "loud speakers" may be heard on the street corners. It is somehow inherent in all virile men and women to love genuine goodness, whether clad in rags or rich raiment, and to hate hypocrisy in prince or peasant. The humblest and poorest may be richest in that which counts most with man and God.

A great shoe company which sells its products direct through its own stores had a very clever ad. in its display windows several years ago. Crowds were attracted to the unique sight. There people gazed at a huge shoe, perhaps three feet long. It seemed to have been cut by a big, circular saw exactly in half from the middle of the toe to the middle of the heel, into eastern and western hemispheres, so to speak. As you looked, you could see it was a real shoe in material, for where leather was supposed to be, there leather

was. It was an ingenious device to reveal the true worth of the shoe. The thing the writer has never forgotten was the small sign that hung in the window which read, " Good through and through." A certain great automobile concern for many months in all its ads simply used one word, " Dependable." So it is—the very thing that ties us to a friend. " Good through and through "—" dependable." It is nothing else—not his wealth, scholarship, genius, position. He may be rich, but a rascal, learned but unreliable, clever but crafty, have social prestige, but be soulless. No; it is genuine goodness that wins confidence and knits soul to soul in eternal friendships.

The church-school leader who would get his pupils and associates far on the way toward this worthy goal must earnestly strive to attain it first for himself. Lessons may be forgotten, but lives never. No artist paints for memory's walls a picture more enduring than that of genuine goodness.

Goodness is not a passive, sponge-absorbed quality. It is an active, virile thing. A really good man does not give up, door-mat fashion, to be trodden under the feet of men, or hie away, hermit-like, to lonely caves. That is laziness, not goodness. Virile goodness mixes with the multitude, Christlike, to heal and to help, and, if necessary, plaits the cords and drives the desecrating money-changers out of the Temple. As Emerson said, " Our goodness must have edge or it is none."

Leaders, especially, must help young people to understand that virility of mind and body are not incompatible with real goodness of heart, that a man or a woman may be intellectually great and, at the same time, genuinely good. Paul was no less a scholar when he became a devout follower of Jesus Christ. Ralph

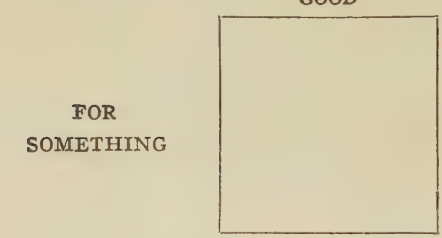
Connor, in one of his early books, wrote this important truth: "No man is a *great* man who is not a *good* man." Most biographers belie this statement, but it certainly is true when tested in the Divine Bureau of Weights and Measures. Goodness is not static; it is dynamic. Nobody ever is good because he is commanded to sit still and absorb goodness. We involuntarily fill our lungs with air, but goodness does not come that way. No criminal, on retiring, can throw open his windows, go to bed and wake up a pious man. Rocking-chair-do-nothingness does not result in goodness. We are good because we *will* to be good. Lowell well says, "Goodness is an achievement of the will." And another puts it thus, "We can be as good as we please, if we *please* to be good." In the fight for personal goodness, it is not hammock swingers, but hammer swingers that are needed. Temptations must be given a death-dealing blow. Moral exercise gives moral strength.

The church-school leader's life and lessons every day and every week must insist on three great truths: *know* the right, *love* the right, *do* the right; these three, but the greatest of these, and the hardest, is *do* the right. These three lead to triumphant power and goodness.

The paramount test question, perennially put to all church-school leaders, is this: Is the one great objective toward which you and yours are always heading a sincere, unchangeable yearning to be genuinely good? With Kingsley, we joyfully exclaim, "Be good . . . and let who will be clever," and with Tennyson, "'Tis only noble to be good." Large class or school enrollment, lessons taught and learned, organizations set up and perfected, much money raised and

expended—all these shrink into nothing if the great objective is lost. Kingsley well concludes that "nothing that man ever invents can absolve him from the universal necessity of being good, as God is good, righteous, as God is righteous, and holy, as God is holy."

But we must be



As Thoreau long ago put it, "Be not simply good; be good for something." Not only good in the moral sense, but good, meaning efficient. Not only be good, but *make* good. Of no church-school leader ever let it be said, "He is good, but good for nothing." Rather let the leader deliberately say "for me and mine, we will be good for something." The day has forever gone when in church-school work one person should be expected to do everything, to be a sort of Jack-of-all-trades around the church. In the factory system, and in all efficient organizations, the long-established principle of division of labor works, indeed, has become an economic necessity, so should it be in educational and religious enterprizes. The real leader sets twenty to work rather than attempt to do the work of twenty. Better policy for leader; far better for the led. But the leader is leader truly when he discovers abilities to suit duties to be done,

and weds talents and tasks. And this is God's own way. What God has joined together, let no bungling leader put asunder. To every man his job. The leader not only discovers and connects, but suggests books to be read, courses to be pursued, or other training to be secured that every member of the "machine" may be good for some one thing, extra good. Here is a familiar motto, sometimes adopted by church schools and young people's societies, as an inspiration to individual members:

I cannot do everything
But I can do something.
What I can do,
I ought to do;
And what I ought to do,
By God's help,
I will do.

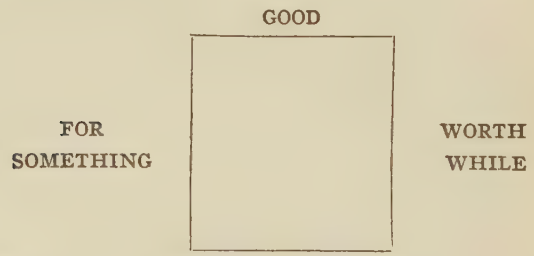
This is reasonable and right, and its realization means happiness and efficiency in service. If you are a church-school superintendent, be a good one, so likewise a teacher, secretary, or other officer. Anything worth doing is worth doing well. Don't forget Paul's motto—"This one thing I do." Many a lesser leader has literally leaped into joy and success by such a resolve persistently, constantly followed. The spirit of "off agin, on agin, gone agin, Flannagin," gets nowhere. Scatteration shatters all hope of worth while accomplishment. Concentrate and get somewhere; dissipate time, strength and ability, and only the ditch of defeat lies ahead. The leader obsessed with this great objective, "good for something," visualizes his work, plans his program, fits folks in, and then helps his helpers come to the fullest register of efficiency.

The writer some time ago saw a big sign across a

small business place. It read "Misfits a Specialty." Looking inside, he saw the Hebrew tailor sitting cross-legged, happily making over ready-made suits. He could "fit 'em, tall up and down, or big all de vay 'round," any size or shape, and do it while they waited. Miniatures of this sign might well hang over the doors of many church schools,—"Misfits a Specialty." No church-school leader can afford to have this sign face him. The wise leader not only knows the tasks to be assigned, but when choosing his personnel always has a definite, kindly understanding that the job is more important than the job holder, that he is the trustee of the whole church, charged with the welfare of the church school and must be fair to pupils, parents, and all who hold him responsible.

Yes, it takes *will* to be *good,* and *will* to be *good for something.*

But we must be



The doing of little duties well leads to the day of bigger things. Nobody ever came to the time of saving dollars who did not first of all save dimes or even pennies. No one should despise the day of small things. *But* for most of us, we have a lazy content that keeps us living on the lower dead levels, when we should be *reaching* up and *living* up to the more diffi-

cult and challenging duties. The church-school leader himself must be good for something worth while. Where vision ceases, not only the people, but their leaders, perish. How many schools need to be lifted out of their ruts. There are church-school workers assigned to five-foot step-ladder jobs who ought to be given extension ladders, work in which they can grow and go, on and up. Even in a small school there are enough latent, undeveloped abilities to work wonders, if some far-seeing, near-seeing leader would get busy. Let us all remember that there is a yearning that is a divine discontent. Even the church school commonly called good must be careful. A satiate may be an opiate. For institutions, as for individuals, not to progress is to retrogress. Oliver Cromwell put on the fly leaf of his Bible his initials "O. C." and the date of his birth, "1599," and these significant words in Latin, *Qui cessat esse melior, cessat esse bonus,"* which being interpreted reads, "He who ceases to be better, ceases to be good." Again, we see that goodness is not a stationary thing; we go on to *be* better and *do* better from day to day, or daily we slip back. Appropriate for all church-school leaders is this couplet:

> Be not content with thy good to rest,
> Until thy good becomes better, and thy better best.

This applies to leaders and led, to knowledge, skill, character, and conduct. Is this not what Browning meant in that line:

> Our reach should exceed our grasp, or what's a heaven for.

And did not the yearning psalmist of long ago have this very thought in mind when he said and sang:

Lead me to the rock that is higher than I.

Or, the better translation has it:

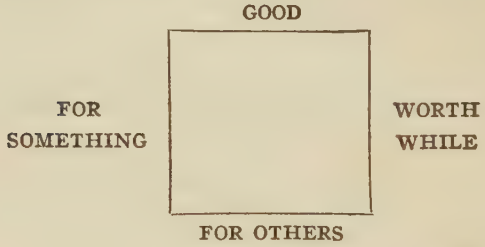
Lead me to the rock that is *too high* for me.

Not only a church-school class, but a whole school might well adopt as a slogan:

We Specialize in the Impossible.

The church-school leader must himself be good for something worth while and then inspire others to reach on and up until they, too, attain unto this goal.

But we must be



A certain kind of goodness may be self-satisfactory, and lead to self-glory, pedestalling itself apart for admiration or adoration. A culture for culture's sake is of little value to the needy world. The church-school leader ever should keep before himself that he and his must be good for something worth while *for others*. We pray, study our Bibles, govern our lives by Christian idealism—all, not for ourselves alone, but for others.

No life-dictionary has anything bigger and more important than the two "great-big-little" Anglo-

Saxon words, *get* and *give*. By these, life's attitudes, skills, habits, ideals are formed. The relation of these in our lives determines all character and conduct. Each is necessary. Each may assume dangerous proportions. Their proper balance is imperative. Church-school leader, let this poem also carry its message to your heart:

GET AND GIVE

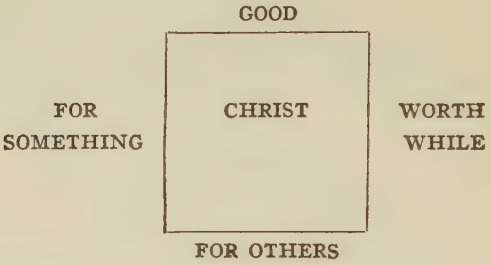
For what do you live?
For what you get
Or what you give?
Which is the dynamo
That makes you go—
GET or GIVE?

Get from the world its treasures,
Knowledge, friends, and health.
Heap to the full your measures,
God, and good, and wealth.
But,—
GET to GIVE.

Don't be a miser,
A slave to your gold;
Giving is wiser,
A hundredfold.
So,—
GET and GIVE.

GET—you must
If you would GIVE;
GIVE you must,
If you would LIVE;
For,—getting without giving
Is existence, not living.
Then,—
GET and GIVE and LIVE.

Finally, in our analysis of the church-school leader's great objective, we come to place within our square one word:



Jesus Christ must be kept at the center of any life that would be genuinely good. Remove *God* from *good* and nothing is left. Essentially, goodness is God-ness. God in Christ forgives sin, cleanses the soul, makes and keeps it good. Would we be good for *something?* He knows what that some-one-thing is for each of us. Would we be good for something *worth while?* He is our Guide and will lead us to put the emphasis on the thing worth while. Would we be good for something worth while *for others?* He who "came not to be ministered unto, but to minister," to give "his life a ransom for many," knows that our investment in others will help Him to get His will done in the world.

The writer has one prayer in his heart as he closes this chapter and introduces readers to the following pages, and it is this: may all of us who are lovers of and leaders in the church school be *good for something worth while for others,* for His sake, whose we are, and whom we serve.

II

ORGANIZATIONAL LEADERSHIP

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II

THE HOME, THE CHURCH, AND THE COMMUNITY

CHURCH-SCHOOL leadership is a bigger thing than leadership in an institution called the church school. The church-school leader must see the home as the primary agency of religious education, the church as a whole functioning in religious education, and the place and responsibility of the community, as such, in the general scheme of religious education.

IN THE HOME

The Christian home is God's first institution for the religious education of childhood and youth. The organization and administration of religious education there is simple and even now largely patriarchal, the father being priest, pedagogue, and program builder. At least, he should be the responsible head. However, in the best types of home religious education, the family as a whole shares in the planning and participates in the program itself.

Religious educators must see that in the last analysis

the home is the citadel, the hope or despair of it all. As goes the home, so goes the success or failure of any program of religious education. For the normal home is the chief factor in the welfare of children and young people, physically, industrially, socially, morally, and religiously. No institution can take its place or do what the normal home can and should do for its members, young and old. The family is the social and religious storm-center of modern civilization. Theodore Roosevelt, Christian statesman, was right when he said, "Our civic life, in the long run, will rise or sink as the average family is a success or failure." Long ago, Jacob Riis, Christian reformer, wrote in *Peril and Preservation of the Home,* "Upon the home rests our moral character; our civic and political liberties are grounded there. We forget it to our peril. Our American citizenship, in the long run, will be, must be, what the American home is." He was doubtless thinking not only of the tenement home, but of all homes everywhere. A nation-wide program of religious education that does not root itself in the home is doomed to defeat.

That the home is the fundamental religious educator of immature life, is true, because of the primal laws of: (1) *biology,* i. e., the elemental law of life itself that the two parents are responsible for the new life; (2) *sociology,* i. e., in keeping with the law of intimate association and social dependence; and (3) *theology,* because of God's law put upon his people in his covenant with Abraham. Every child has a constitutional right to a sound body, a trained mind, and a nurtured soul.

Church-school leaders must help homes to function as God intended in the religious education of their

members. The living in congested cities, with their factory systems, commercial enterprises and complex net work of social organizations, makes it difficult for some homes to religiously make good as did the simpler homes of our forefathers. Love of luxury and love of leisure are often responsible for the home losing its religious grip. Granted that it is harder than ever for families to sit together in a period of religious instruction and expression through worship, nevertheless, if this thing is accepted as God's will, *time will be found* somewhere during the twenty-four hours of every day. Generally speaking, we do what we want to do of the possible things, if we persistently *want to do it.* First things first. The heart of religious education in the home is in the daily use of the Scriptures, prayers, and hymns. Courses are now available in book and magazine form, so that no family can offer an excuse so far as materials and programs are concerned. (Further suggestions are made in chapter nineteen, under the duties of the director of home cooperation.)

After all, religious education in the home is more than mere formal instruction in the Bible and related Christian truth and the offering of prayers and hymns of praise around a family altar. This is the fundamental and central thing. Other important factors are: grace at meals; personal devotions upon rising or retiring, frequent silent, ejaculatory prayer and praise, the general spiritual atmosphere or morale created by right relationships and dealings of members of the family with each other in the daily home routine, the telling of wholesome, humorous stories and incidents, the upward influence of good music, good pictures, helpful books and periodicals, and the constant culti-

vation in conversation and conduct of the Christian graces of kindness, courtesy, appreciation, patience, unselfishness, gratitude, humility, sympathy, cheerfulness, confidence, forgiveness, and genuine love. All of which does not come by accident! Somebody, presumably the parents, religiously sets the home in order.

IN THE CHURCH

While the church school is the church's major agency for its teaching ministry, it is not the only one. Other organizations within the local church already are at work in the field of religious education, emphasizing worship, missions, temperance, social service, recreational, and other interests, and serving different age groups. That the church-school leaders may be informed of the bigger task, brief mention is made in this chapter of the organization and administration of religious education in the whole church and in the community, in all of which church-school leadership should intelligently and loyally participate. The very limits of this manual prevent fuller treatment.

In any church where there are as many as two organizations in the field of religious education, there should be (1) a Church Council of Religious Education, (2) a Church Board of Religious Education, (3) and these, in turn, should set up religious education policies and programs for the whole church.

A Church Council of Religious Education. This

Council should be large and representative. It should be composed of the pastor, one or more representatives from each of the official boards of the church, the executive officers of the following: church school, (which will include the superintendent and all general officers, principals and officers of all divisions and departments, officers of all organized classes, and every teacher and assistant), the young people's societies of every description, women's and men's organizations. In a big church there should be elected at least ten members-at-large, and in a smaller, at least three. For a large church, this would make a large, deliberative body, and such is needed, for, under wise leadership, it is a good plan to let all the " 57 varieties " of people talk some things out of their systems. The smaller church would have fewer organizations and, therefore, a smaller council. The size is not the important thing. The value of such a council lies in its representative character, so that a comprehensive, adequate program of religious education can be constructed, with every angle of approach being known and recognized. The above is offered as a reasonable suggestion for constituting such a council. In some communions, provision is made for the formation of such a representative group. In any case, this large, deliberative body will function through a smaller executive group known as a Church Board of Religious Education.

A Church Board of Religious Education. Every church should have a board of religious education comparable in every way with the other official boards, such as the board of deacons, elders, trustees, stewards, or other responsible general officiary. This board of religious education should be nominated by

the Church Council of Religious Education and elected by the church as a whole. It should serve as the executive committee of the Church Council of Religious Education. It should consist of from three members in the small church to not more than nine to fifteen in the large church, one-third of the membership to be elected annually and to hold office for three years. The pastor should always be a member *ex officio* of this board. Being a religious education board, only those educationally equipped should be chosen. This board should never be selected on the basis of organizational representation. On it should be men and women who are educators and administrators. It should report regularly to the Council for information and advice, and to the church as a whole for final adoption of policies and programs. It is the one executive body functioning for the church as a whole in its work of religious education. This board should adopt a simple constitution, elect its own officers, and the few needed committees, and hold as a sacred trust its great responsibility for the religious education of the children, young people, and adults of the church.

In some churches this board of religious education will: (1) conduct a survey of all educational organizations within the church as to purpose, program and product; (2) give general supervision to all the educational work of the church; (3) set up the church's educational policies and standards; (4) choose and cooperate with the director of religious education, where the church employs one; (5) choose all courses of study; (6) select teachers and those who supervise them; (7) plan for adequate educational building and educational equipment; (8) seek to correlate and unify courses, programs and agencies; (9) prepare the

financial budget for church's program of education; (10) give every possible assistance to the church-school superintendent and other executive officers of the church's educational agencies; (11) keep in touch with denominational and interdenominational religious education organizations, and bring findings to the attention of the church; (12) call in specialists in religious education for expert counsel. All things considered, it is doubtful if there can be a more important board in any local church.

A Religious Education Policy and Program for a Local Church. Every church, large or small, should have its own religious education policy. General Denominational and Interdenominational church-school Boards are ready to help and should be consulted. City, County, State, and International Council of Religious Education will furnish valuable information to this very end. The Church board of religious education should work out such a policy, present it to the Church Council of Religious Education for suggestions, and then offer it to the church for adoption. We here suggest certain keywords, as hints toward the construction of such a policy. *Investigation.* Each church should survey its field and forces, its strength and its weaknesses. The church board of religious education, or other strong committee, should make a thorough study of the matter, giving months, if need be. If a separate committee, it should be representative of all interests and should be elected by the church. The church should learn the nature of its *constituency,* the age groups to be served, number now reached and number that should be enlisted. It should know its present *leadership* personnel as to adequacy, skill, training, and general efficiency in re-

ligious education. All *organizations* of the church, doing any kind of religious education, should be impartially investigated as to purpose, program, people served, literature used, and results achieved. As to whether it works locally, because of far away pressure from some headquarters somewhere, following a set form of operation wholesaled for the whole country or continent, or whether this organization grew indigenously to serve an immediate need, in either case, is it functioning, is it overlapping and competing with another agency, is its chief business real service to its members, or is it merely used as a pumping station for statistics and funds to fill the reservoirs of a national movement? The investigation should include a thorough study of budgets, educational equipment as to building and furnishings, and it might well report on community conditions that help or hinder the church in its attempt to religiously educate its constituency. The investigating committee must work without bias, and report fully the facts as found without recommendations of any kind. This report should be made to the Church Council of Religious Education, whether made by the board of religious education or the special committee. If made by a special committee, after thorough discussion by the Council, the report might well be turned over to the board of religious education for further consideration and such recommendations as the board may think best for the church's whole program of religious education

A good slogan for such a time of survey is: "The interest of each is the concern of all." Investigation will inevitably lead to a desire for correlation of programs offered to prevent overlapping and competition, which will in turn mean conservation of time, strength,

money, leadership, and definite *organization* for the *utilization* of every good idea of every agency in an adaptation to local needs—all of which will mean that every age group will be benefited by the *cooperation* of forces in a unified, far-reaching program of religious *education*. Around these key words a board of religious education can formulate an acceptable working policy. Such a policy will make generous provision for four things, viz.: (1) a thoroughgoing system of graded instruction for all ages, (2) expression through graded worship, (3) expression through graded recreation and related activities, and (4) expression through graded philanthropic and missionary service.

IN THE COMMUNITY

Let us face the challenge of Christian statesmen, public school educators, and others who look to the churches for the religious education of American childhood and youth as the only hope of our civilization. We see at once that the task is too great for individual churches, single-handed. They must organize to set forward the great cooperative cause of Christian education as the several regiments of an army, each regiment strong in its place, so must the Christian forces of a community move forward together.

The Community Council of Religious Education is the organized expression of this cooperative spirit. The size and composition of such a council depend upon

the size of the community. If the community is a small borough or city, having a dozen to fifty churches, and the usual number of other religious organizations, the council can easily be formed and can at once begin to function. The larger the city, the more difficult to get community organization of any kind to make good for the whole area. For the sake of general community representation and widespread interest, the council should be large. Too small a group, however select and efficient, fails to command the publicity and funds necessary to give permanent success. In cities of one hundred thousand population and less, the council could be composed of the following: pastors of all the churches, directors of religious education, executive officers of Young Men's Christian Associations and Young Women's Christian Associations, the church-school superintendents and all general and departmental officers of the church schools, executive officers of all local church organizations of young people, men or women, which put on programs of religious education, executives of community wide young people's endeavor, league, or union groups, executives of boy scouts, camp fire girls, and kindred organizations, welfare groups, salvation army, and volunteers, parent-teacher associations, the board of education, and all others who, in the spirit and name of Christ, seek the social and religious welfare of the community. Then this official body should itself elect from three to thirty members-at-large, general educators, editors, and other public-spirited men and women.

In cities above one hundred thousand population, denominations instead of individual churches could be represented with at least two from each denomination:

one a pastor, and one lay worker, and then additional proportionate representation according to numerical strength; the several organizations above mentioned could each select its representatives, and the council, thus formed, could then elect the members-at-large.

The community councils of religious education, of whatever size, operating in cities of varying sizes, will each create its own constitution, with the necessary officers and committees. Each council will function through a community board of religious education which serves as the council's executive committee, carrying the chief responsibility for the community program.

The Community Board of Religious Education is the council's working body to organize and administer the community program of religious education through paid or volunteer leaders. This board should be elected by the council and may consist of from six to thirty members, to serve regularly for a period of three years, one-third being chosen annually. Herewith is a concrete illustration of such a board operating in a "little city" of about ten thousand. With certain modifications, due to size or complexion of the local community, this can be used as a fairly successful working model, and, for that reason, it is inserted here. It should be understood that such a community board will not at any time interfere with the program of religious education of any of the local churches, denominations, or other organizations, but will in each case render every possible assistance and strive to interest all in cooperative community-wide programs of religious education.

CONSTITUTION

of the

Smithfield Board of Religious Education

ARTICLE I—NAME

Section 1. This body shall be known as the Smithfield board of religious education, the functioning executive of the Smithfield community council of religious education.

ARTICLE II—PURPOSE

Section 1. The purpose of this board shall be to create and sustain a community conscience in religious education through the organization, development and promotion of institutes, training schools, vacation church schools, week-day church schools, religious surveys and census, library, lectures, music, art, pageantry, etc., cooperating with institutions and agencies already in the field.

ARTICLE III—MEMBERSHIP

Section 1. This board shall consist of twenty-one members, namely three members-at-large, elected by the board itself, and eighteen other members, chosen as herein provided: three each from the Methodist Episcopal, Presbyterian and Baptist churches (the pastor being one of the three); two from the Methodist Protestant (the pastor being one of the two); one from the Protestant Episcopal church, and one each from the two Societies of Friends; one elected by the public school board of education from its own number; and one elected by the public school parent-teacher association from its own number. The remaining two

members of the board shall be the supervisor of public schools, and the county Young Men's Christian Association secretary.

Section 2. The board shall have authority to fill all vacancies.

Section 3. At the time of organization, the twenty-one members shall be divided into three groups of seven each; group one to serve one year; group two, two years; group three, three years.

ARTICLE IV—OFFICERS

Section 1. The officers of this board shall consist of a president, vice-president, secretary, treasurer; all of whom shall be elected by ballot at the annual meeting in February, and should hold office for one year, or until their successors are duly elected. Their duties shall be such as are usual for these officers.

ARTICLE V—QUORUM

Section 1. Nine members present at any meeting shall constitute a quorum for the transaction of business.

ARTICLE VI—BY-LAWS

Section 1. This board shall enact such by-laws as it may deem expedient, provided such by-laws are not contrary to this constitution.

ARTICLE VII—AMENDMENTS

Section 1. This constitution may be altered or amended by a two-thirds vote of the members of the board present at any regular meeting, provided the proposed change shall have been made in writing at a previous meeting.

BY-LAWS

ARTICLE I—MEETINGS

Section 1. Regular meetings of the board shall be held the second Monday of September, November, February, April and June at eight o'clock at the office of the Smithfield High School.

Section 2. Special meetings may be convened at any time on call of the secretary at the written request of the president or any five members of the board, the object of this meeting being stated in the call.

ARTICLE II—PERMANENT COMMITTEES

Section 1. There shall be ten permanent committees, as follows:

1. Executive
2. Institute
3. Training School
4. Vacation Church School
5. Week-day Church School
6. Religious Survey and Census
7. Library
8. Lectures
9. Music, Art, and Pageantry
10. Finance

Section 2. These permanent committees shall be appointed by the president and shall be ratified by the board.

Section 3. The executive committee shall consist of the officers of the board and the pastors who are members of the board.

Section 4. Permanent committees shall make written reports at each regular meeting, and at such special meetings as any committee deems it necessary.

Section 5. The president shall be *ex officio* a member of the permanent committees.

Section 6. The treasurer shall be *ex officio* a member of the finance committee.

Section 7. Two weeks before the annual meeting in February, the president shall appoint an auditing committee of three (not members of the board) and request it to audit the accounts of the treasurer.

ARTICLE III—DUTIES OF PERMANENT COMMITTEES

Section 1. The board's executive committee shall serve as the executive body of the board in the interim of regular meetings.

Section 2. The committee on institutes shall make provision for the annual five-day institute in religious education.

Section 3. The training school committee shall plan for a community school of religious education, based on the standards of the International Council of Religious Education.

Section 4. The committee on vacation church schools shall plan and operate one or more vacation church schools for the borough (city) of Smithfield.

Section 5. The committee on week-day church schools shall be responsible for the establishment and supervision of week-day church schools in Smithfield.

Section 6. The religious survey and census committee shall set up and supervise a religious census for the borough (city) of Smithfield each September, or at such times as may be desirable.

Section 7. The library committee shall make lists of the best books in religious education and shall also secure as many of these books as possible for a com-

munity library in religious education (housed in a special alcove at the public library.)

Section 8. The committee on lectures shall make provision from time to time for public lectures in religious education.

Section 9. The committee on music, art, and pageantry shall provide for religious education music, art, and pageantry through community-wide programs, exhibits, and festivals.

Section 10. The finance committee shall provide the necessary finances for an adequate program of religious education for the borough (city) of Smithfield.

Section 11. All plans of permanent committees involving the expenditure of money must have the approval of the board.

ARTICLE IV—DEBTS

Section 1. No debt shall be contracted by the board unless the money to meet the same is in the hands of the treasurer, or is fully assured by pledges believed to be reliable.

ARTICLE V—AMENDMENTS

Section 1. These by-laws may be amended by a two-thirds vote of the members of the board present at any regular meeting, provided the proposed change shall have been made in writing at a previous meeting.

THE NEED OF CORRELATION

One of the chief duties of a church board of religious education is to quietly, tactfully bring about a correlation of agencies, so that they will work together in a unified program of religious education for the whole church. Thus and only thus can the several age groups be most efficiently served. Not the organization, but

the child, the youth, is the factor of greatest importance. Of course, if there could be more correlation of "fields and functions" among the "headquarters officiary" of national organizations which operate units in local churches, the churches themselves could soon make the devoutly-to-be-wished adjustments.

Likewise in the community, the pressing need is for correlation and closer cooperation. Just plain common sense says this day must come in the interest of a wiser, more economical organization and administration of religious education in the community. More and more, men of means are giving generously for this work. These same benefactors ought unitedly to refuse to finance community budgets for religious education unless wasteful, strifeful competition and overlappings be stopped. Organizational obsessions must give way to the saner, more Christian way of service.

III

THE CHURCH SCHOOL, BETTER AND BIGGER

THE best church schools are organized on a sound educational basis. The inferior church school, regardless of the size, is one which gives no heed to the principles of general and genetic psychology and a vital pedagogy. The foundations of all good organization and administration, for that matter, all teaching and learning processes and all courses of study, are in the great laws of human growth and development. A pupil-centered organization is quite as important as a pupil-centered curriculum. General organization and administration must take this into account as truly as all divisional, departmental, and class organization. Trained church-school leaders in small or medium-sized schools can make possible an efficient organization. We are thinking just now of a large church school that has had as many as four thousand pupils; it is not an organization at all; it is a mob assembly or assembly of mobs. It is one of the most inefficient church schools in America. The superintendent is not a *superintendent;* he is a slogan around which the school for years has rallied. He has had his way. There is man power enough in the school to organize and operate a great commercial enterprise. Some day it may assert itself, bring order out of chaos, and have a great school in every sense. The " Big Ben " in the clock tower of the British House of Parliament in London may keep no better time than a tiny Swiss

watch on a lady's wrist. It is the organization of each that counts, the proper construction and adjustment of all parts, and every part in its place, making good at the rate of sixty seconds per minute. Big Bens or Little Bens can do no more.

The chart below gives graphically the scheme for church-school organization based on the life periods of pupils. The church-school leader should master this diagram as he has his alphabet. It is his church-school chart and compass.

THE ORGANIZATION OF THE CHURCH SCHOOL

Life Periods of Growth and Development		Ages	C. S. Dept.	C.S. Divisions		Public School Divisions
Babyhood		B.-1, 2, 3	Cradle Roll	Children's		Pre-kindergarten
Childhood	Early	4, 5	Beginners			Kindergarten
	Middle	6, 7, 8	Primary			1 2 Elementary 3
	Later	9, 10, 11	Junior			4 (Grammar) 5 6 Grades
Youthhood (Adolescence)	Early	12, 13, 14	Intermediate	Young People		7 Junior 8 High 9 School
	Middle	15, 16, 17	Senior			10 Senior 11 High 12 School
	Later	18, 19, 20 21, 22, 23	Young People		Administrative	College
Adulthood	Early	24-48	Adult Men's Dept. Women's Dept. Parents' Dept. Home Dept. Extension Dept.	Adult		Professional Graduate School
	Middle	49-60				
	Later	61-D.				

There is no need of taking a paragraph of *words* to explain this chart. As the clever realtor put on his sign, advertising a new addition to the city,—" A look means a lot." Two looks will mean a block of sense, and a long look will visualize the whole school to the observant leader. And, too, he sees the relationship of church-school age groups to the same age groups in the public school, i. e., a six-year-old normally is in the first grade in public school and first year primary in church school.

WHEN IS A CHURCH SCHOOL GRADED?

A church school is graded when it has seven things, viz.:—(1) grades, (2) graded organization, (3) graded lessons, (4) graded teachers, (5) graded equipment, (6) grading superintendent, and (7) graduation.

Grades. When completely or closely graded, the pupils are graded by years, e. g., all six-year-olds are in grade one, all seven-year-olds in grade two, and so on. Fewer mistakes are made where the public school grade is accepted as the church-school basis, especially for children under twelve; for those over twelve, better not be arbitrary, for the saving of a boy or girl is worth more than a technical point in grading. A school may be departmentally graded when age groups, as primary, junior, etc., form the grading units. Of course, in one sense, any school that divisionally separates pupils is that far graded, loosely so. Even a very small school that has only three classes, one made up of all children twelve and under, one of young people about thirteen to twenty-four, and another of those above twenty-four years would be graded. Actually, there is no such thing as an ungraded church school, except where the whole school meets as one class. Strictly speaking, however,

in a graded school, pupils are graded by years or by departments.

Graded Organization. The mere separation of pupils into classes by ages does not mean that the school is graded. These classes must be grouped into departments, and the departments into divisions for effective organization and administration, through specially trained officers and specially prepared programs of instruction and expression.

Graded Lessons. By graded lessons we mean lesson materials and methods prepared for pupils and teachers of a particular grade or department, and following a well-ordered sequence.

Graded Teachers. Teachers are graded to fit certain classes and groups, and become known as specialists for primary, or first year junior, or some other unit. With such specialization it is quite possible, granting average ability, for a school to grow a capable corps of instructors, for in the use year after year of the same materials, they, like public school teachers, become expert.

Graded Equipment, i. e., equipment such as chairs, tables, blackboards, charts, pictures, music, etc., suited to the several ages and departments.

Graded Superintendent, or director of grading. This officer is of no small importance. He or she thoroughly masters the organization chart, is in constant touch with all teachers, and departmental principals, and can quickly classify new pupils. He is an indispensable part of the graded church school.

Graduation, i. e., regular promotion day with granting of certificates or diplomas, or other suitable forms of recognition that pupils have met certain grade or departmental requirements, and are ready to go up higher. The best time is the end of September, perhaps on the

same Sunday as Rally Day, inasmuch as the graded lesson year always begins on the first Sunday in October.

When is the church school fully graded? When it has met these tests. Any school, any size, anywhere can be a graded school. We know of a church school that started with twenty-eight pupils; within a month, and with less than forty pupils, it was a graded school, and has been through the years.

OFFICERS FOR A LARGE SCHOOL

We consider the officers of a large school first, so that a wider division of labor may be planned. Then, for the medium size and smaller schools, many of the duties can be grouped and assigned to a limited number of officers. Large, medium, small, are relative terms. The numerical labels for each would vary. As these words are written, the writer looks out of his window on snow-capped mountains, some of the highest in the Rockies. For several summers he vacationed in the Poconos of eastern Pennsylvania. The Pennsylvanians call the Poconos mountains, and they are, although only a few hundred feet high. The word " mountain " to a resident of Colorado means a peak from ten to fifteen thousand feet in altitude. To many church-school leaders in rural and village communities, a large school is one of two hundred pupils, while " large " to some connotes a school with an attendance of from one to two thousands, or more. For our purposes, suppose we arbitrarily set limits as follows:—small, anywhere under two hundred; medium, from two hundred to five hundred; large, all above five hundred. As a matter of fact, we are told that more than half of the church schools in America have an enrollment of less than one hun-

dred, that probably two-thirds are under two hundred.

In this chapter, we merely list these officers. Their duties are treated at length in succeeding pages. As to responsibility, they may be classified as follows: (1) chief administration, (2) divisional and departmental administration, (3) secretarial administration, (4) instructional administration, and (5) expressional administration.

The chief administrative officers are: (1) pastor, (2) director of religious education, and (3) general superintendent.

Divisional administration: (1) supervisor of the adult division, (2) supervisor of the young people's division, and (3) supervisor of the children's division. These three divisional supervisors should be, first, second, and third assistants to the general superintendent, and in the order named.

Departmental administration: (1) principal of the adult department (same as first one under divisional administration), (2) principal of the young people's department, (3) principal of the senior department, (4) principal of the intermediate department, (5) principal of the junior department, (6) principal of the primary department, (7) principal of the beginners' department, (8) principal of the cradle roll department, (9) principal of home or extension department; all of these to have such assistants as may seem necessary in a large school.

Secretarial administration: (1) director of records (sometimes called "secretary"), (2) director of finances (sometimes called "treasurer"), (3) director of reading, (sometimes called "librarian"), (4) director of publicity, (5) director of physical welfare. In large schools, a number of assistants will be needed.

Instructional administration: (1) director of class instruction, (2) director of teacher supervision, (3) director of leadership training, (4) director of grading or classification. When there is a paid or competent voluntary church director of religious education, the whole of the instructional administration should be in his hands, with such assistants as he may choose.

Expressional administration: (1) director of worship, (2) director of music, (3) director of evangelism, (4) director of missions, (5) director of community service, (6) director of special day programs, (7) director of recreation, (8) director of home cooperation. These directors will need assistants in extra large schools.

OFFICERS FOR THE MEDIUM SIZE SCHOOL

Officers of the medium size school of from two hundred to five hundred enrolled should be: (1) *pastor,* who will serve as director of evangelism and missions, and be consulting executive of immediate help to the superintendent; (2) the *general superintendent,* who will be the executive leader of the school, and also serve as director of publicity and physical welfare; (3) *associate superintendent,* chosen for his educational, rather than executive, ability; he will also serve as director of leadership training, class instruction, teacher supervision, grading and reading. (In the event that a church school of this size can afford a salaried director of religious education, or if there is available a voluntary director or counsellor of religious education, then he should be elected to this place, and the title " associate " be changed to " assistant," and one chosen for the assistant superintendent, who, like the superintendent, would major on executive matters, and serve as direc-

tor of special day programs, and home cooperation); (4) *supervisor of the adult division* (or department) who would also be director of temperance and community service, and have, as need arises, assistants; (5) *supervisor of the young people's division,* who would also have responsibility as director of recreation, pageantry, art, and dramatics, with departmental principals and assistants, where needed; (6) *supervisor of the children's division,* who would be general director of cradle roll, beginners, primary and junior activities, with such departmental principals as the work might demand; (7) *director of records,* who would look after attendance, lesson, and literature supplies; (8) *director of finance;* (9) *director of music and worship,* with assistants for orchestral or quartette service.

OFFICERS FOR THE SMALL SCHOOL

For schools of an enrollment of two hundred or less, the following officers are suggested: (1) pastor, (2) superintendent, (3) three assistants who would carry major responsibility respectively for *adult, young people's* and *children's* work of the school, (4) *directors of records, and finance,* (secretary, treasurer), (5) a *chorister,* and (6) an *organist.* In most schools, approaching the two hundred mark, some departmental administration will be needed. When such is the case, one of the outstanding teachers within the department can be appointed a departmental principal. Where these small schools are thoroughly graded and wide awake, the several duties officially carried in larger schools by regularly elected administrators can be distributed by the above officers to assistants that can be appointed for the purpose. The curse of many small schools is too much machinery. Quite often, leaders in

these schools go to conventions, attend institutes, or read books on administration,—and then at once begin to overload the school-ship with too much official cargo. Many things can be done by temporary committees of two or three members. Too many official dignitaries get in each other's way and often disturb teachers and create confusion.

WHAT IS A STANDARD CHURCH SCHOOL

The Education Committee of the International Council of Religious Education is at work on a graded system of standards for the many types of schools. Plainly enough, the old so-called "ten point" standard, while a goad to some schools, gives no incentive to others, and for several reasons is not now generally operative. It may serve yet as a mild stimulant to backward, poorly organized schools, but is not a sufficient measurement of the modern, up-to-date school which has already attained. Under this test, a school is standard that can meet these ten items: (1) a cradle roll and home department, (2) an organized class in both young people's and adult divisions, (3) a teacher training class, (4) departmental organization and graded instruction, (5) missionary instruction and offering, (6) temperance instruction, (7) definite decision for Christ urged, (8) workers' conference regularly held, (9) full denominational requirements, and (10) full association (council) requirements,—(a) report, (b) delegates, and (c) offering. This standard has been called the international standard and as such had for its aim: (1) to win every available member of the community to the church school, and (2) to win the members of the church school to Christ and the church; to instruct and train them for intelligent and effective Christian living,

and to enlist them in definite Christian service. These are certainly worthy, and essential aims, and should stir many schools to bigger and better days. This standard also raised the question of the school's efficiency being judged by the character of its output. These test questions were asked: (1) is the interest of the pupils in the school increasing, and does this manifest itself in an increasing average attendance; (2) is their knowledge of the Bible growing; (3) is their devotional life steadily developing, and are they uniting with the church; (4) do they show increasing interest and efficiency in Christian service; and (5) is the school increasing the number of trained workers? These are important yardsticks to lay across any church school, anywhere. The use of the so-called International standards has not been without good results in many schools.

Some religious educators have been thinking of another type of standard emphasizing four general items: (1) learning to live the Christian life, (2) administrative management of pupils, (3) officer-and-teacher leadership, and (4) organization and administration.

Under the *first* item, questions are raised as to: (1) *worship and fellowship,* (a) provision for worship, (b) spirit of reverence, (c) gradation and training, (d) pupil participation, (e) social fellowship, (f) definite provision for social and recreational life; (2) *personal commitment,* (a) acceptance of Christ, (b) identification with the church; (3) *service,* (a) fact and adequacy of gifts, and personal service, (b) pupil determination, (c) variety and worth of service rendered, (d) continuity; (4) *study,* (a) place given to pupils' own problems, (b) sincerity of purpose, (c) cultivation of open-mindedness. Under the *second* item, queries are

made concerning: (1) *discovery, enrollment, and elimination or loss of pupils,* (a) plan of recruiting, (b) knowledge of constituency, (c) records and reports; (2) gradation and promotion; (3) regularity and punctuality of attendance; (4) adequacy of time; (5) pupil participation; (6) provision for non-attendance groups. Under the *third* item, the concern is for: (1) spiritual experience and purpose; (2) natural ability and attractiveness; (3) definite training for specific tasks, and (4) provision for growth. Under the *fourth* item, ten features are emphasized: (1) department and class grouping; (2) program of study (curriculum), gradation, flexibility and adequacy; (3) supervision; (4) participation by all workers; (5) method of appointment; (6) building and equipment, (a) space, (b) adaptation, (c) equipment, (d) upkeep; (7) support, financial and moral; (8) relationship and correlation, (a) units of educational program, and (b) relation of church and school; (9) participation of pupils in life and program of local church; and (10) cooperation with other agencies. This is pointing in the right direction. As a standard, it would be exceedingly difficult to score on all points "with fairness to all and favors to none." It is offered here as a good index of the far-reaching work which is being expected of church schools which function today in the light of the newer psychology and the newer social emphasis.

A CHURCH SCHOOL CONSTITUTION

Every church school, regardless of size, should have a constitution and set of by-laws; for the little school, very simple, but for the large school, it is necessary to have a real definition of functions. Some schools simplify the matter by the adoption of a book on organiza-

tion and administration, such as this one on church-school leadership, as a working manual. Such manual, then, with the shorter constitution, can be placed in the hands of all new officers. This guarantees guidance of the quiet, effective type. As the school grows, and as new light breaks in upon the problems of religious education, the manual itself, as well as the constitution, will need revisions. Local conditions will necessitate the working out *de novo* of the several items in the constitution. No book, however thoroughgoing in its treatment, and no constitution which is made wholesale fashion, can, in every respect, serve the home-grown needs of a local field. The skeleton of such a constitution is here given to assist boards of religious education or special committees in drafting a fuller detailed one.

Article I. Name.

Article II. Purpose.

Article III. Organizational Relationships.
Church school and other educational agencies of the church, in close cooperation or correlation with definition of field and functions.

Article IV. Executive Leadership.
Chief administrative officers and their duties.

Section 1. Pastor. Section 2. Director of religious education. Section 3. Superintendent.

Article V. Divisional and Departmental Leadership.
Officers, assistants, and their duties.

Section 1. Supervisor of the Adult Division, and departmental principals with assistants. Section 2. Supervisor of the Young People's Division, and depart-

mental principals with assistants. Section 3. Supervisor of the Children's Division, and departmental principals with assistants.

Article VI. Secretarial Leadership.

Officers, assistants, and their duties.

Section 1. Director of Records. Section 2. Director of Finances.

Section 3. Director of Reading. Section 4. Director of publicity.

Section 5. Director of Physical Welfare.

Article VII. Instructional Leadership.

Officers, assistants, and their duties.

Section 1. Director of Grading and Pupil Classification. Section 2. Director of Class-instruction and Teacher-supervision, (teachers of all classes). Section 3. Director of Teacher-Leadership training.

NOTE: As a substitute for above four sections where there is a paid or competent voluntary church director of religious education there should be one section defining his duties with respect to the four directors here mentioned, who would serve as his assistants.

Article VIII. Expressional Leadership.

Officers, assistants, and their duties.

Section 1. Director of Worship. Section 2. Director of Music. Section 3. Director of Evangelism. Section 4. Director of Missions. Section 5. Director of Community Service. Section 6. Director of Special Day Programs. Section 7. Director of Recreation. Section 8. Director of Home Cooperation.

Article IX. Committees.

NOTE: No standing committee should be provided for. All directors serve as chairmen and, with assistants, form all the regular committees necessary. Temporary, short term, go-getter committees can be appointed by the superintendent when occasion demands.

Article X. Finances.

NOTE: The church-school budget should be a part of the regular church budget. Giving in church school should be through duplex envelopes, and the offerings made as a part of the worship service in general or by departments.

Article XI. Councils.

Section 1. General school council (Workers' Conference). Section 2. Divisional and Departmental Councils.

Article XII. Meetings.

General church-school sessions, and others.

Article XIII. By-Laws.

(Provision for.)

Article XIV. Amendments.

(Provision for.)

IV

THE SUNDAY SESSION EXPANDED AND ENRICHED

THE coming of the week-day and vacation church schools has reacted upon many Sunday church schools in the improvement of their programs. In communities where week-day schools are more difficult to establish, some churches have reasoned rightly that their children, young people, and adults should have the largest possible provision for religious education on Sundays. In many other communities where week-day schools are operated, more and better Sunday instruction not only is possible, but highly desirable. Instead of a combined, contracted session of church-and-school which seemed to be the vogue a few years ago in some sections, many churches, catching the bigger vision of religious education, now are insisting on a Sunday session expanded and enriched.

As far as we know, the outstanding example of such an enterprise is that at the Lake Avenue Baptist Church, Rochester, N. Y. More than five successful years prove the value of this type of religious education. Through the kindness of the pastor, Dr. A. W. Beaven, we have had access to the school in making a thorough study of the plan and present it here in mere outline, in the hope that instead of dozens of churches now using this plan, there may be hundreds. With slight modification to meet peculiar local circumstances,

it can be successfully operated in rural and village churches. The idea is spreading.

THE PLAN DESCRIBED

Parents and children are led to realize that the Bible school session starts at 10:30 o'clock, the hour of beginning the church service, and that the Bible school, at least, so far as the *worship period* is concerned, is an integral part of the church.

The three periods of the Bible school are as follows:

The first period, 10:30 A. M. *to* 11:15 A. M., *Worship.* The definite objectives of this hour are to instruct the child in the method and to impress him with the value of public worship. The period lasts for forty-five minutes. The children come with their parents and sit with them in the auditorium until the 11:15 period, when the children fourteen years of age and under go to their departments, (beginners, primary, junior, and junior high).

The service is somewhat readjusted to suit their needs. The Scriptures which they have learned in the study hours are often used as responsive readings. The hymns which they have memorized are often used as their recessional hymn. The pastor's prayer does not forget the children. In every way their presence is recognized. The pastor's talk to the children about seven minutes in length, varies to cover various fields. A series of two or three talks have been given on the method of worship, how those present can cooperate; use of the hymn book; the attitude of prayer. This instruction is as valuable to adults as to children.

This period is used at other times to appeal to the parents, through the children, for cooperation in helping the children with their religious instruction. For

instance, a certain section of Scripture is designated on the calendar with the statement that next Sunday the pastor will tell some story taken from that part of Scripture, without mentioning the Bible names, asking the children to get their parents to help them get acquainted with the stories prior to the next Sunday and be able to fill in the name of the people involved.

The instruction given at this time is definitely correlated with the instruction the children are to receive in their study hours.

The children's recessional is the most interesting part of the service to the children, as well as to the adults. The singing of the recessional hymn with the chorus coming from the choir loft is very impressive. When they reach the front of the church, the leader begins the processional at the rear in the center aisle, coming down to the front and following the chorus out one of the side aisles. The children in the side aisles have previously gone to the back of the church and fallen in line, coming down the center aisle. Thus, all the children pass down in front of the pulpit. They often carry the leaflet with the hymn on it, singing as they go. The impression upon the adults is one of the most valuable features of the morning worship. The processional is dignified and genuinely worshipful.

The result of this worship period is to place at the disposal of all the children the best equipment of room —music—leadership and all other elements of environment which the church has at its disposal for creating the worship mood, instead of reserving these things for the adults and letting the children get their worship impressions, as is so often the case, with secondary equipment and leadership.

The second period, 11:15 A. M. *to* 12 M., *first study hour.* The various groups, each including several classes, now meet in their respective departmental rooms, and for forty-five minutes receive instruction together.

The third period, 12:10 P. M. *to* 1:00 P. M., *second study hour.* After a brief period of relaxation, each group divides into several classes, which retire to small rooms and, with their respective teachers, take up the study of the lesson. The teachers meet each Wednesday night by departments to study the lesson for the following Sunday.

THE PLAN FURTHER EXPLAINED

The plan provides for three terms of thirteen weeks each, and for a summer session. Careful records are kept. Report cards, indicating type of work done, regularity of attendance and deportment are sent to the parents for their signature. In the upper grades, notebook work is expected.

There is a three-year's cycle of courses for the primary school (ages 6, 7, 8), the grammar school (ages 9, 10, 11), and the junior high school (ages 12, 13, 14). This scheme of rotation has the decided advantage of engaging all the pupils of any group in simultaneous study while covering in the three years a very coordinated course of study.

We may illustrate the plan by describing the work of the junior high department. This corresponds to grades seven and eight and nine or first year high school, and covers, usually, the ages twelve to fourteen. In the course of his three years' sojourn in this department, the student covers the following courses during

the first study period: Hebrew History, History of the Primitive Church, History of Christianity, the Bible as Literature and a course in, "Why Do We Believe in God?" During the first term of the *second study period* he studies "Christian Life and Conduct," "Life of Jesus," "Life of Paul." During the second term of this period, the entire group meets the pastor week after week, and is given a course on the essential principles leading to Christian decision and church membership. The third term is devoted to a discussion of the practical moral problems of the children with the end in view of developing strength of resistance to the temptations which the survey has shown to be so prevalent during these ages. The group is divided into two sections; one for boys and one for girls. An expert in the subject considered teaches each section.

By this plan, the pupil of fourteen, graduating to the senior high school department has come into possession of a vast body of essential religious data and has acquired a point of view which will continue his interest in and connection with the Sunday school. He joins the "Older Boys' Class" or the "Older Girls' Class" and engages in further study of Christianity.

THE PASTOR'S STATEMENT

These personal words from the pastor bear testimony to the plan: "I suppose you know that we do not look upon it as a substitute for week-day work. We have had week-day work now for the last four years, but are even more convinced that our experiment of the three period session is sound pedagogically and spiritually and can commend it without question. It has been taken up, and is being adopted by

churches over the country, both in city and rural sections. In the five years our Bible school attendance has practically doubled and the quality of our instruction has greatly increased. We have installed a School of Religion, offering a three year course, two terms each year and one or two courses each term. The first two terms, running through last year, we had something like one hundred people who took the two terms work. It is from this group that we are recruiting a good number of our instructors.

"The attempt to do this work on a more worthy basis has put a higher standard all through the school today. Our question of deportment has been very nearly solved and our general management has increased in efficiency. The usual slam on the Bible school work is to compare it with the day school. We had a school principal come the other day, who, after visiting the school, said we could give a number of important pointers to some public schools.

"I utilize my five minute talk at the worship period to the children to appeal directly and indirectly for parent cooperation and home cooperation in our religious program.

"Our memory requirements constitute one phase of our passing standard, and I have inaugurated in our grammar school and junior high departments a sort of spelling down contest. I have given out to each department sets of fifty questions. I gave them out when the term started, the first of October. Along in the Christmas holidays I am going to have a meeting of the children, with their parents, at a party. One phase of the party will be a sort of spelling down contest, using these questions as the basis of the contest. I am putting it up to the children to find the answers to

the questions, through their parents. This requires a good deal of active cooperation on the part of the parent.

"Another by-product that has been exceedingly valuable has been the ease with which I have been able to instruct the adults of my congregation on the technique of worship, by doing it indirectly in my instruction to the children. In other words, it is not so easy to say to a group of adults that they should close their eyes when prayer is being offered, not to read the church calendar when the Scripture lesson is being read, or to censure them for not singing in the social worship of the church, but it can be gotten to them with perfect ease in a series of instructive talks to children in their presence, because the children are not supposed to know these things, and take instructions along that line as a matter of course. I have even been able to pass some very sound advice to my trustees, deacons, and ushers and other officers of the church, through this indirect method."

ADVANTAGES OF THIS THREE-PERIOD-SESSION

We can heartily commend this expanded and enriched Sunday program of religious education, and here briefly state what seems to us to be the advantages:

Increases Sunday time for religious instruction, with two study periods, one forty-five, and one fifty minutes, in addition to the forty-five minute worship period, which is both for instruction and expression.

Dignifies work of religious education as compared with day or public school education.

Does not demand public school time of pupils.

Avoids clash with public school officials,—board of

education, superintendent and supervisors, and teachers.

Prevents criticism of taxpayers who are Jews, Catholics and infidels.

Takes advantage of the day already set apart for public expression of religious life.

Economizes time and strength (and money) of children, young people, and adults, of pupils, teachers, and parents—of all concerned. In winter months, saves fuel and service.

Increases enrollment, attendance, and interest.

Enhances school democracy,—no cliques between Sunday and week-day pupils.

Gives pastor more vital contacts with children and youth of the church.

Opens new homes to pastoral calls and influence, thus cementing ties of home and church.

Puts objective, enthusiasm and victory into the pulpit ministry.

Gives best opportunity for quiet, sensible, constructive and continuous evangelistic campaigns and pre-Easter emphasis.

Affords better preparation for church membership.

Enhances church loyalty *esprit de corps*.

Grows an intelligent, trained church membership.

Enlists the hearty and constant cooperation of parents.

Permits a family as a whole to participate with pleasure and profit in the Sunday life of the church.

Leads to more and better religious education in the home.

Creates a demand for trained executives, pastor, general superintendent, officers, and departmental principals.

Demands more teachers, better trained and supervised.

Permits better classification and grading of pupils.

Makes necessary a more adequate building and graded educational equipment.

Demands best graded courses.

Affords time and incentive for more thorough instruction.

Makes possible a higher grade of worship under trained leadership.

Demonstrates the feasibility and success of the correlation of unified religious education programs for age groups, with proper distribution of emphasis on instruction and expression through conduct, worship, and service activities.

Puts responsibility, moral and financial, upon the church as a whole, for the spiritual welfare of its children and youth.

During the first period, that of worship, for the adult members of the church to see children, their own and others, marching in front of the pulpit puts upon their hearts an unforgettable obligation and opportunity.

V

THE WEEK-DAY AND THE VACATION CHURCH SCHOOLS

FOR a long time, it has been evident that the short session of a Sunday school, good as it may be, is only nibbling at the edges of the church's great religious education duty to its children and young people. The Sunday session enlarged and enriched, as in the Lake Avenue plan, is a wise move in the right direction. For many churches that may be the first step. For others, the first step beyond the ordinary Sunday session is the establishment of a vacation church school or a week-day church school. Brief consideration is given here to these newer agencies in religious education.

THE WEEK-DAY CHURCH SCHOOL

For more than fifteen years there have been isolated experiments in week-day religious education. Such instruction now usually is offered in what is properly called the week-day church school. In all probability, this past year there were more than a thousand such schools conducted in some thirty-five states. These may be found in the open country, in villages, small towns, and large cities.

The successfully operated week-day church school proves beyond doubt that more systematic religious education is possible. It is not necessary here to urge the need of more such schools. Recalling the objective in the first chapter, and knowing the changed lives of boys and girls in many communities, the only question is when to begin and how.

Types of Schools. There are four kinds of schools, as to control: (1) individual church type where one church plans and operates its own week-day school as it does the Sunday church school for its own children; (2) the individual church-operated-and-controlled school, but in which the community participates; (3) the church-cooperating type where several churches actually through their chosen representatives set up and operate a school; in a way this is a community school, but there is another; (4) the community school, conducted not by a church, or even by a number of churches cooperating, but by a community board, made up of interested individuals. Often in large cities all four types will be running at the same time.

How to Start. Having decided on a beginning, the steps to be taken depend somewhat on the type of school. If either type one or two is to be established, the local church board of religious education will have charge and do all publicity work, and plan for the organization and administration, the securing of parental interest, the selection of curriculum, teachers, equipment, and arrangement of all schedules. Where there is no church board of religious education, but where some interested individual has week-day religious education on his heart, he can present the matter to the church school or church and get the appointment of a

committee which will function as a board. If type three is chosen, the following steps may be taken: (1) the calling together of pastors, church-school superintendents, and others interested or likely to be interested, and a careful consideration of the value of such a school; (2) the setting up of a church council of religious education consisting of representatives of each church concerned; (3) the election of a board of religious education to serve as the council's executive committee; (4) delegating to this board the whole matter of publicity, of locating school, enlisting parental support, electing a dean and faculty, arranging courses and hours, providing equipment, and raising and administering the necessary finances, and the securing of public school cooperation where public school time is to be used. If type four is to be provided the interested individuals get together and arrange to call a meeting of all public-spirited citizens vitally concerned for the religious education of the community's childhood and youth, and at such time effect an organization of a community council of religious education which, in turn, elects a board of religious education to actually function for the council. On this board will be the ablest religious education specialists and benefactors of the entire community, chosen irrespective of their church affiliations. To this board will be committed such duties as are named above. Even in villages capable workers in small church schools, with a big vision for better things for the children, can carry on week-day classes, limited in scope, and it may be equipment, but nevertheless freighted with great possibilities.

In connection with the starting of week-day church schools where children are to be taught during present

public school hours, at the very beginning, before any public meetings of any kind are held, those vitally interested should secure the good will of the board of education through the general superintendent of schools and all together work the thing through. Public school officers and teachers know full well the need of specific moral and religious teaching to supplement their own important service to the child. They know, too, that they cannot teach religion as such in the schoolroom. They also know that their own educational task, especially in discipline, will be easier if the accepted ethical virtues be surrounded and motivated by high religious ideals.

Clear Objectives Needed. If those concerned with putting on week-day church schools would clearly set before parents especially, and all others, just what can be done through the schools, there will be fuller cooperation. In one city the circular that went to parents and public school folks states the objectives as follows: (1) that the primary aim and purpose of the week-day school of religion is the development of character; (2) that Christian ideals will be so presented that conduct will come to be religiously motivated; (3) that strict discipline will be maintained, and promptness and regularity of attendance shall be considered as essential as they are in the public school.

Educational Standards. It is imperative that in all week-day church schools high educational standards should be maintained,—curriculum, teachers, equipment, organization, and administration. In a few communities known to the writer, a spasm of interest aroused certain authorities to "put on" week-day schools without counting the educational cost. Both parents and public school friends, at first so enthusi-

astic, are now disappointed, and in some cases hostile. Both had a right to demand of the promoters a sane educational procedure The courses used and the teachers using them must be standard educationally. In fairness to parents who permit their children to be dismissed from public schools, church-school boards and committees must plan for more than mere occupational or recreational stunts, and these often by untrained helpers. It is likewise unfair to the children to be assembled in an ungraded "class" and "preached to" by some good-intentioned but inefficient man or woman. The magic of numbers or of popular sentiment does not eliminate the use of real educational technique. If religious education is anything worth while at all, it is sheer nonsense to pietistically peddle platitudes and call it education. Every educational virtue known to the three "R's" should be sublimated in the service of the fourth "R." Because of this emphasis, let no one accuse the writer of minimizing the spiritual, for he does not. The teachers employed, the whole atmosphere of the school should radiate the Christian spirit, for after all the fellowship there means more than text-books and technique. Teachers and pupils should, in reality, live together the Christian way.

Where Get Teachers? Teachers now at work in week-day church schools may be classified as: (1) salaried teachers giving full time; (2) part time salaried; and (3) part time volunteer. In class one are those trained in professional schools of religious education; their number is increasing. Of those who are paid for part time, public school teachers and ex-public school teachers furnish acceptable service. Many communities are blessed with such help. Pas-

tors' assistants, church directors of religious education, workers in Young Men's Christian Associations and Young Women's Christian Associations, social settlements, graduate students in departments of education in universities, students in professional schools of religious education, and regular Sunday teachers are participating in week-day religious instruction for a nominal remuneration. There is also a large group of those who give time and energy to this cause. Many pastors of educational outlook teach or supervise. The matter of chief concern is not who they are, but that they be thoroughly trained for this great work. No one thing will make failure inevitable more than an inefficient faculty.

Curriculum Important. Educationally trained and spiritually minded leaders are necessary, but considerable significance attaches to a well chosen curriculum; and by this is meant far more than a series of text-books. The whole program of instruction and expression through worship, recreation, and service must be high grade. The Bible should be central. A word of warning is needed to those who are recently carried off their feet by the emphasis on projects. In swinging away from the old, more mechanical uses of Bible verses, there is danger of going so far that the Biblical material will either be ignored entirely, or used simply as an accommodation. Not unlike some ministers who in their sermons use the Bible as a station from which they depart rather than a country through which they travel. The teaching material should be rich in vital functioning Christian truth in and out of the Bible. The Bible should be used as a living message and not a mere mine from which to dig memory verses. Fortunately, worship, service, and

recreational features of the curriculum are now available whose chief end is Christian character and Christian conduct. The best curriculum makes the school not a school of educational routine but a free and full sharing of life and the valuable experiences of the race. Does the Bible live in teachers and pupils as the Word of God to be translated into the dialects of individual and social righteousness, right relations with God and man? That is the test of an effective curriculum.

Concerning Teaching Methods. Methods as well as materials must be given careful consideration. Accepted methods used in the best Sunday church schools and public schools should be insisted upon. There will be more freedom to experiment, nevertheless "ventures" should be carefully thought through. After all, a method is more than an intellectual device to get "knowledge across." Week-day schools are especially adapted to working out certain types of projects where teacher and pupils share for a given time a real, purposive character-making enterprise. Books on projects are commended to workers in week-day schools. A well balanced school program will make possible with different age groups during a school year, a number of important projects which, if conscientiously put through, will be of far-reaching character value to the pupils. Certain teachers also will find new zest in teaching and will enter into the joy of the learning fellowship.

A Question of Relations. Where an individual church plans its own week-day school, there is no reason why it may not be correlated with all the educational work of the church as an integral part of the church's school. That is the chief reason why all the

educational work of the church should be under one board of control, thus making possible a unified, comprehensive program, serving the largest number at smallest cost, avoiding duplication and friction. The vacation church school, for this same reason, should not set up an independent, unrelated educational scheme. Where the school is a denominational, cooperative, or strictly community plan, it is all the more necessary that relations be worked out satisfactorily to both the public schools and the church-school programs of the community.

Present Status. A few statements summarily given may be of interest. Most of the teachers are volunteers or are on part time salaries. Well-paid supervisors are in demand. There is a diversity of courses offered with some little headway toward a generally accepted curriculum. A nation wide committee of thoroughly competent religious educators is at work on this exceedingly important matter. Most week-day schools are now connected with local churches. A few meet in special community buildings. Some conduct their programs in public school buildings, but a vast majority feel it is unwise. Public school released-time is granted in most places where week-day church schools are operated. The school year about parallels the public school year. One hour a week is the usual amount of time used. Some week-day church schools get public school credit for pupils; many are getting wiser and not even asking for it. The school grades served oftenest are the third, fourth, fifth, and sixth, with exceptionally fine work here and there for pupils of the seventh and eighth grades. Both attendance and discipline are better in the week-day church

schools than in the corresponding Sunday sessions of the church school. There are communities where the total enrollment in week-day schools exceeds the Sunday enrollment. Where the matter is wisely planned, especially in the smaller cities, Catholics and Jews enter heartily into the scheme, generously taking care of their own children. Week-day church schools are rapidly increasing in number and efficiency. A promotional and operating literature is available.

Guaranteeing Success. If week-day church schools are to be permanently efficient as agencies in the religious education of American childhood and youth, it is well to keep in mind the following facts: (1) the separation of church and state as a fundamental concept must be kept as a sacred heritage; (2) widest publicity must be given to the idea in order to get general good will and moral support; (3) a persistent education of the people to the value of week-day church schools must be planned for; (4) teachers must be trained and in every way compare favorably with the public school teachers of the same grades; (5) an efficient corps of supervisors must be put in charge; (6) it is far better to take ample time to begin on a small scale, well organized, than to flare up big and soon flicker out; (7) the cooperation and friendliness of public school officials are absolutely necessary; (8) the unity of the educative process must at every step be manifest in the school's dealings with the child; (9) there must be a democracy in the demand for and in the control of week-day schools: (10) week-day church schools must be financed on a plane commensurate with the high significance of religious education in the creating of a Christian citizenship.

THE VACATION CHURCH SCHOOL

Starting in lower New York City as a missionary enterprise to neglected children, the vacation school idea has grown rapidly throughout North America and more recently to the ends of the earth. This summer salvaging of child life in congested sections of large cities at once appealed to the common sense, sympathy, and " financial feeling " of Christian people. Not only did it render valuable help to the neglected children, but it gave scores of college and seminary young people their first real joy in service for others. Many a successful minister of the gospel and many a missionary at home and abroad is grateful for these wonderful summers,—for the experience which gave them the outward humanitarian urge that will not even now be satisfied with mere performance of routine professional duties. The writer was chosen as the first national superintendent of this work for his own denomination. He is this minute thinking of a high grade college boy whom he engaged to supervise daily vacation Bible schools in a far western city, who today is making good as the pastor of a large church in an eastern city.

As the movement grew and spread, churches in rural communities, villages, and small cities began to see the summer harvests in the field of child life which should be gathered for Christ and His church. Great denominational boards saw in the idea at first mainly the missionary opportunity to serve the children of new Americans. Later on, the vacation school came to be recognized as a religious education agency of marvel-

ous potentialities. Leaders have come to feel that what was good for the so-called bad child was not bad for the so-called good child. They now see that the public school vacation season is a fruitful time to bring idle children, idle college and seminary students, and idle church buildings into a free, joyous character-growing combination of immeasurable consequences. Churches realizing that the meagre time given in the Sunday or church school is only the a, b, c, of what ought to be done in the religious education of children have been organizing vacation church schools as a definite part of their educational programs. There are now literally thousands of vacation church schools. In practically every urban community may be found at least one school; in some, dozens are in full swing every summer. Thousands of rural neighborhoods also are reaping the beneficent results of this fascinating work. Foreign missionaries use this instrument effectively in reaching children among all the nations. The International Daily Vacation Bible School Association has efficiently promoted these schools. Now as an operating department of the International Council of Religious Education, it continues its ever increasingly useful service in North America and, cooperating with the World's Sunday School Association, its help encircles the globe.

What is a Vacation Church School? It is a school of religion conducted by a church or other religious group during three to six weeks of the summer vacation time with sessions usually five days a week and for two and one-half to three hours each morning. There are courses of study, periods of worship, programs for recreation, and service activities. There are teachers who instruct through stories, handwork, and

interesting projects; hymns and Bible verses are memorized. Missionary, patriotic, and Biblical incidents are dramatized. Habit talks are given. It is indeed a school with school equipment, discipline, with attendance records kept, opening and closing services observed. In the beginning, all of these schools were called daily vacation Bible schools. *The Bible was the chief text-book then and should be now.* In recent times as individual churches have incorporated the idea in their educational plans, the schools have come to be called, and rightly so, vacation church schools. The church of today which unifies its whole educational work under one organization called the church school can easily claim larger funds for its great work when people get the idea of a Sunday church school, a week-day church school, and a vacation church school, or when they see the bigness of the idea of a *church school* with its Sunday, week-day, and vacation sessions.

Types of Vacation Schools. There are four kinds and they are classified as far as control is concerned the same as week-day church schools, viz.: (1) individual church for its own children; (2) individual church for whole community; (3) several churches cooperating; (4) purely community school conducted by interested individuals.

How to Start. The reader is referred to the corresponding section on a previous page concerning the starting of week-day schools. The way to start is to start. Many a vacation school owes its beginning to one consecrated, well-informed Christian woman who nucleated friends, funds, faculty, and children. There is scarcely a small frontier church school anywhere that could not operate a vacation church school for at

least two weeks, provided there is one prophet in the midst willing to go ahead. The American Sunday School Union, the International Daily Vacation Bible School Association, the International Council of Religious Education, the vacation school departments of denominational boards—all have directors or committees glad to send literature. In the case of a school in a mission field, established to meet a real need, where childhood is neglected, there are certain funds available. It may be truthfully said that the deaf ear will not be turned to anybody who can present a genuine case of dire need.

Organization and Administration. This will depend on the type of school. The general control may be a simple matter of a special committee, or it may be a definite provision in a well-constructed religious education policy of a church which has a board of religious education functioning in all such matters. There will be needed in the smallest ungraded school, where help is scarce, at least five workers: (1) a superintendent; (2) teacher of Bible; (3) a teacher of music; (4) a director of recreation; and (5) a keeper of records. Large schools should be graded. In such schools the official force should consist of: (1) a superintendent who serves as a general executive; (2) an associate superintendent who serves as dean of the faculty; (3) principal of the kindergarten department; (4) principal of the primary department; (5) principal of the junior department; (6) principal of the junior high school department, if such is needed; (7) director of worship and music; (8) director of handwork; (9) director of records and publicity; (10) director of finance, supplies and equipment; (11) director of recreation; (12) director of community service and

missions. In a large school, these officers will need assistants, such as pianists, secretaries, and others.

Teachers. In addition to the principals of the departments above mentioned, a corps of teachers, suited to the grades within the departments, will be needed. *Teacher-sources* are: (1) college and seminary men and women available for the summer period; (2) public school teachers in actual service; (3) ex-public school teachers; (4) the best of the teachers from the Sunday church school; (5) other capable people who are willing to serve in this special type of school. *Teachers' salaries* vary. In many schools the general superintendent is a paid worker and all others are volunteer. College students usually get some remuneration. Sometimes where teachers serve gratuitously, the directors or supervisors are paid, such as directors of music, handwork, recreation. Older, mature high school girls often make excellent helpers. There is an advantage even in a small remuneration, on a sort of "fifty-fifty" basis, because of the discipline possible. Administration is made easier. On the other hand, a high grade, well paid superintendent often has such a personality and such unusual ability as to make positions in the vacation school eagerly sought after on the part of young prospective professional teachers in public schools or week-day schools of religion. *Training.* All teachers should be trained for this special work, an institute being held for at least five sessions with definite detailed instruction being given. Literature and courses are now within easy reach. Often cooperative training schools are possible. When these are conducted on a large scale, educational specialists can be enlisted as instructors.

Curriculum. This likewise varies from the simplest

programs of Bible stories, hymn teaching, handwork, missionary or patriotic stories, habit talks, free play, and other exercises in the small one room, ungraded school, to the full graded courses of the departmental school with well trained teachers and supervisors. Many courses have been published and samples of literature can be secured from inter-denominational societies and denominational boards. Offices of county, city, and state councils of religious education will give information. Text-books can now be secured some of the best being available in paper bindings. Every feature of the well organized curriculum has its own literature. Splendid helps on story telling, worship, dramatization, recreation, handwork, and other projects can be secured. There are independent, unrelated courses, and there are courses correlated with the closely graded or departmentally graded series of lessons for the Sunday church school. *This warning is needed.* All local committees responsible for providing a curriculum should get expert help from all sources far in advance and then fit courses and programs to local needs.

The Daily Program. Depends on the school itself. Each school should adopt its own. Helps in planning same can be secured. The following, without comment in detail, is offered as feasible in the average school:

Officers and Teachers Morning Conference for discussion of plans and for prayer, twenty to thirty minutes. (All together in small school; by departments in large graded school.)

Worship Period about fifteen minutes.

(General in small, ungraded school; by departments in large school. Where worship is by

departments, a ten-minute assembly period of all departments is desirable for school announcements. Offerings where such are planned for.)

Memory Drills Period about ten minutes.
(General or departmental.)

Music Period, about fifteen minutes.
(General or departmental.)

Relaxation Period, about seven to ten minutes.
(Free play or rest.)

Bible Instruction Period, from twenty-five to thirty-five minutes.
Teaching of Bible through stories, talks, dramatics, pantomime. Even in small schools, beginners should be separated from others. Best instruction is possible only where departments and classes have separate rooms and special direction.

Expression Period, from forty to fifty minutes.
This time should be used for pupil participation in directed dramatics, recreation, handwork, and service projects.

Closing Assembly Period, about fifteen minutes.
Desirable in all schools for all pupils, except kindergarten, which should be dismissed earlier where there are parents or older children to accompany them home. Inspirational, habit, or other snappy talks or stories. Patriotic service, flag salute, etc.

Advantages. Some advantages of a vacation church school are: (1) conservation of child life; (2) more time for Bible study, as many hours as in a Sunday church school for a whole year; (3) use of church buildings otherwise not used; (4) the chan-

nelling of the service abilities and longings of mature young people at a time when they welcome leadership experience of this sort; (5) a freer educational approach through recreation; (6) possibilities of a daily program in religious education, constructive, accumulative; (7) closer, more continuous fellowships of teachers and pupils; (8) vital interest of more parents secured; (9) wider community publicity and, therefore, a more intelligent interest in all religious education awakened; (10) an experiment station for developing better teaching methods to be used in Sunday and week-day church schools; (11) through picnics, outings, entertainments, the social life enriched makes possible more hearty pupil participation in regular class work; (12) easier to get finances for vacation church schools than for any other educational agency of the church.

III

EXECUTIVE LEADERSHIP

VI

THE PASTOR'S LEADERSHIP

THE three administrative officers of the church school are: the pastor, the director of religious education, and the superintendent. This triumvirate working together intelligently, sympathetically, cooperatively can make any church school go and grow. Their respective responsibilities depend somewhat upon the size of the church school and its strength. Either a constitution for the church school, or some other "working paper" should clearly set forth their division of labor so that there may be no overlapping, competition, or negligence in the discharge of duties. If there is no constitution, the best way for such matters to be decided is for the three to get their heads together and agree on the whole work of the whole church school, specifically outlining every detail of its task, then, under the direction of the board of religious education, if such there be, all administrative details should be definitely assigned so that no phase of the work will be omitted. Manifestly, each will have duties in his list that he cannot and should not personally perform, but which the school will hold him to account for. This will be the test of his organizing and administrative ability. It is no small project in itself to thoroughly survey and tabulate the whole task of the whole school, and this may require weeks or even months, but it is the one essential thing for efficient executive leadership.

Generally considered, the pastor functions chiefly as the spiritual head, the inspirer and encourager of all; the director of religious education as the educational leader; and the superintendent as the platform and executive administrator.

THE PASTOR'S OPPORTUNITY AND OBLIGATION

As a professional group, it is doubtful if any set of human servants, on the whole, will measure up better than the pastors of our churches. There are exceptions, but generally speaking, their ranks are filled with noble souls, men of high educational, sacrificial, and spiritual ideals. Mechanics insist on an eight-hour day; farmers may work from sun to sun; but a pastor's work is never done. Of course, there are loafers in all walks of life, prigs and parasites in all professions. There are some preachers who depend on good looks, polite manners, and a glib tongue, but most of them are industrious, unselfish, and dependable friends of humanity. That preachers' sons do not turn out well is a slanderous heresy. The prominence of the father singles them out, and the gossipy, busy-body does the rest. Even the slanderers forget the long hours which every minister gives to the childhood and youth of the community to help them and their own children, make good. Ministers' sons do succeed as even a casual glance through *Who's Who in America* will prove. No men of any business career, on such limited means, rear finer families and do more for them educationally, socially, and religiously.

The modern pastor has a three-fold ministry: (1) the ministry of preaching, (2) the ministry of teaching, and (3) the ministry of shepherding. He is

prophet, pedagogue, and priest. He dare not neglect his preaching ministry; if he does, the moving van will be at his door. He must not slight his teaching ministry; if he does ere long he will preach to empty pews. He is heaven-and-earth bound to a faithful pastoral ministry; if he fails, he disappoints his Lord who went about doing good.

In recent years the pastor has been driven to see the importance of the teaching ministry of the church, and his place of leadership in it. A religiously educated and trained layity demands a ministry of educational vision and efficiency. The best theological seminaries are now giving as much attention to the present "church sons" as they do to the ancient "church fathers." They should give more, and soon will, or there will be no more "church fathers." Seminary graduates of ten and twenty years ago are rightly insisting on revolutionizing the old set, philosophically constructed curriculum, or replacing it entirely by seminary courses constructed for the needs of life. Of all our educational institutions, seminaries, as a class, have been slowest to conform to the newer educational standards. Because of this, a lot of short-cut, superficial, shoddy diploma-mills have arisen. However, the better day is on and some of the strongest men in the whole field of religious education are being invited to seminary departments of religious education. In all probability, a "finer lot of fellows" never entered our seminaries than those of today, and with the saner, vital type of training, these men will make their church-school leadership mean something to their churches and communities.

Knowing from experience the exacting and varied claim on the pastor's time and strength, and from a

wide observation of what many pastors are doing, the following suggested privileges are sympathetically offered in the earnest hope that pastors more and more will enter with joy into their leadership opportunities.

The pastor should believe in his church school, as one of his most valuable church assets. It is the educational foundation on which he builds his pulpit superstructure. It is his evangelistic klondike. It is his leadership-timber-making forest preserve. He should be listed at the head of the church-school officers as "Pastor of the school." It is his great privilege to give spiritual vision to the work and the workers, to keep the whole organization spiritually motivated. To no one else comes this high honor.

The pastor should have an airplane view of the whole field of religious education, and the place which the church school occupies as the church's chief educational instrument. From his "plane," or peak which he may climb, he should see all organizations in the church in their proper perspective and proportions. He and he alone is charged with the responsibility of helping the whole church to see its whole educational duty to its whole constituency, young and old. If he is fortunate enough to have associated with him a competent salaried or volunteer director of religious education, many duties otherwise his own should be left to the director. Recently on the front page of a church calendar was this expression:

> Our Ministers
> John Frank Jones, D.D., Minister of the Word
> Frank Jones Johnson, Ph.D., Minister of Education

Every pastor owes it to himself and to the church he serves to resolutely set himself to the task of securing an International Standard Leadership diploma. This statement applies to recent seminary graduates as well as others, for this should be the pastor's ambition for every church-school leader he has. He should be a regular reader of at least one good journal of religious education, such as the "*International Journal of Religious Education*," the official publication of the International Council of Religious Education, in addition to his denominational journals. He should go to church-school conventions and institutes, and, in counsel with the superintendent, get representatives from the church school's several departments to go. These two leaders will plan for a convention echo meeting when delegates report. Every church school should have pouring into it these fresh streams of information. He will buy and read new and worth while books on religious education in general, and in particular, the Sunday, week-day, and vacation church schools. If no one else does it, he will form and install a church school workers' library of up-to-date books, and then adroitly, persistently see that they are used. These can be paid for out of the regular religious education budget, or a special fund raised. Such a library hidaway, dust-covered, unused is a wicked waste of good money.

The pastor should know his own church school as intimately as its size and his time will permit. He should know all officers and teachers, and in a small school all pupils by their first names, and thus greet them. A good shepherd knows his sheep by name. Such a fine human-fellowship spirit is appreciated. It takes time and some skill, but is a pastoral investment

that pays highest dividends in leadership prestige, and life long friendships. He should know what lesson courses are used, for it is of vital concern to him on any given Sunday to know whether his people in the church school get one message and in the pew get another. He, too, should be interested not alone in the content of materials used, but in the methods of instruction, and in the teacher's life as well as her lesson. He should know whether or not the illustrated papers and magazines distributed to pupils and teachers are the best. Quietly, patiently, skillfully, he will study the whole organization, its equipment and its management. It is his business to be the best informed church-school man in the church.

The pastor should give publicity to his church school. He can do this by public mention from the pulpit, by occasionally calling attention to some new book of interest to parents and teachers, and by pulpit invitation for all members of the congregation to share in the church-school life and advantages. His church calendar will always have important space allotment to the church school. On this weekly folder, along with his name should be the name of the church-school superintendent; this is courteous and dignified advertisement of his estimate of his church school and its executive leader. He will see that the outside bulletin carries the name and any important announcement regarding the church school. Newspapers will be given church-school " stories " of publicity value. In a sermon at least once a year, he will preach on religious education in the home, the church, and the community, magnifying the work of the church school. On the four big church-school special days of the year,

Rally day, Christmas, Easter, and Children's day, he will jointly preside over the combined church-school church morning service, and there in a few minutes present a church-school message. Again in his pastoral calls, he is a real drummer-on-duty, for the school. Personal commendation and invitation, after all, are the best publicity. He should seek to enlist every church member as a church-school pupil, teacher, or officer. He is a most valuable helper of the Home Department principal.

If at all possible, the pastor should be present throughout the entire session of the church school. This is comparatively easy when the school meets after the morning worship service. If he has this in mind through the week and gets ready for it, even where the session comes before the morning church service, he can be present with great profit to himself and the school. Should the pastor ever teach a class? No and yes. No, as a regular duty, for the whole school needs him. Yes, temporarily in an emergency to save some particular group, especially boys or young men, which otherwise might be lost to the school and possibly to Christ and the church. Should he hold a church-school office? Almost without exception, the wise answer is no. He belongs to the whole school, not any one class or job within the school. He should be present to meet and greet the workers and especially to welcome strangers. He should make it a rule never to interrupt classes during the teaching periods. It is grossly unfair to the pupils and to the teacher who has conscientiously prepared herself to make the most of the precious thirty minutes which are hers with her class. Friendly interest can be shown at other times. Rather let him, during the teaching period, move about quietly,

keeping eyes and ears open and mouth closed, except it may be in conference with superintendent or other administrative officers. Whenever, for any reason, he or the superintendent feels that a brief three to five minutes platform message is desirable, he should gladly participate. Again, in a large, well organized school, where departmental worship is possible, his presence in different departments on different Sundays with a greeting or word of prayer is valuable service, and a tie-binder. Week by week of this apparently unofficial interest will win for him the loyalties of officers, teachers and pupils. His cheerful presence and common sense movements will naturally give him a recognized church-school leadership which constitutional legislation and much talking could not secure. Patiently, tactfully, he will be able to take down many a sign which reads, " Misfits a Specialty." He will thus lead most when he seems least to lead. He should always encourage, never scold or criticize the school or its workers. He will padlock his ears to " tales " about workers and work, but be open to counsel with superintendent or other officers, with teachers and pupils at all times. The pastor who goes to church school will find his church school going to church.

Should the pastor himself professionally train his church-school workers? That depends upon (1) whether he is himself a trained man in religious education, and (2) whether or not there is some one else who can do it better. Training must not go by default; either he must do it the best he can, or get some one, for every church should have at least two leadership training classes, one for present workers and one for prospective teachers and officers. We have known of a wide awake pastor in a small church who organ-

ized his workers and began on the units of the standard course and took each textbook with the class, he himself studying and at the same time serving as a sort of guide or chairman of the group. Where there's a will there's a way, and the wise pastor finds it. He will attend the sessions of the school and departmental councils with particular interest in the prayer life and spiritual growth of his workers. One of the most fruitful things that one pastor did to improve the teaching in his own church school was to circulate a book at a time on some virile subject of immediate interest to his teachers. He recalls the use made of Patterson DuBois' little book, *Point of Contact in Teaching.* The pastor bought a copy, read it; then on the first inside cover pasted a ruled sheet at the head of which he put these words, " As one who is interested in teaching religious truth to children and youth, I have read this book with very great pleasure and profit. When you have read it, put your name below on this page, and *return the book to me.*" The pastor signed his name to head the list. The pastor would give the book on Sunday to a teacher, asking her to read it, sign her name, and return it on Wednesday evening. Perhaps she had not been at prayer meeting for months. Rather than disappoint her thoughtful, courteous pastor, she would read the book and then go to prayer meeting. Then the pastor at once gave it to another, asking its return on the following Sunday. And so it went on its mission, until twenty-five had read it. A far better plan than to buy twenty-five books and give them to twenty-five teachers, perhaps to be put away and never read.

The pastor's relationships with his superintendent are of great importance. They should be men of God,

brotherly considerate of each other, intimate in their counsels about the welfare of the school, and each rejoicing in joys and successes of the other. If at all possible, they should fix a definite time once each week for conference over school problems. At such time, they should frankly face situations and prayerfully, kindly reach decisions. The pastor often can suggest a book or a recent journal article of value to the superintendent. The two often attend institutes or conventions together, and have many an hour of mutual help and blessing.

There are many school privileges that will be noted in a pastor's commonplace book. Some of the happiest moments in his pastorate will be the discovery of latent abilities in men and women and especially the finding of young people of promise. In these days of older boy and older girl camp conferences and special schools for leadership training, he often does not wait long to see the bud unfold and fruit. The camp conferences of the International Council of Religious Education alone have helped several thousand young people come into the joy of a life work devoted to the church. Back of practically every one of these was the keen-visioned, prophetic eye and heart of a pastor.

Almost without exception, the pastor is the one to prepare teachers and pupils and schools for the periods of decision and personal public confession of Christ as Saviour and Lord. He will for weeks get the teachers ready that they may be joyous, resultful winners of souls in the class and outside of it. He and he only should conduct the general school service on decision day. He and he only should meet those who make confessions of faith and in small age groups further make plain the privileges and duties of church mem-

bership, and prepare them for intelligent and useful church relationship. He should remember the church school in his prayer life, private, pulpit, and at prayer meeting. Doubtless, he will make a prayer list of those who have special need. He should mass all the common sense strategy, and religion he has at the gateway of the junior high school age, that he and his church-school lieutenants may capture every boy and girl for Christ and the church. Recent reliable statistics covering careful investigations in five of the large denominations and almost seven thousand cases show that the age at which most conversions and accessions to the church occur is at thirteen. The old figure of Starbuck, Coe, and others put the height of the conversion curve at about sixteen. It can be asserted without serious contradiction that better teaching in the church school has brought this about. Not a little credit is due to pastoral leadership in a sane evangelistic emphasis.

The pastor should take a sincere and lively interest in the good times of his church-school children and young people, and see that church-centered programs and adequate equipment tie them to the church with affectionate loyalties. Their sociables, picnics, parties, athletic contests, field meets, and tournaments are his open gateways to their lasting friendships. Even if he has little time in his busy life to participate fully, he can at least drop in and smile his appreciation. Their sense of fairness is keen and their gratitude genuine and heartening.

He should sit up nights with the information cards of the director of records and use his pupil acquaintance in the homes of non-church members, especially of cradle roll parents, to make vital contacts for the

Christian life and eventually church school and church membership.

The pastor of course has more vital interest than anyone else in the annual religious survey and census of the church parish. In communities where there is no community council or board of religious education, the several pastors should themselves organize and supervise a community-wide census, calling in and training young people to put on the canvass. This religious census should be taken on one afternoon about the middle of September. Adequate preparation should be made, wide publicity given, and hearty co-operation sought. The facts gathered and wisely used will make rally day in all the church schools mean much.

The pastor should tactfully cultivate the loyalty of the young people and adult classes to the regular worship services of the church. He can be a wise counsellor in the matter of worship in the church school, general and departmental. He should read some of the newer books on worship and profit by magazine articles and become a real leader in this form of expression. If the school has a director of worship, the pastor should work through him. Otherwise, his own direct help will be needed, expected, and appreciated.

If church school meets after morning service, he must keep faith with the church-school superintendent and at least do his part to close the services promptly, just as he expects the church school which comes before worship to close on time. No pastor, unless the situation is unusual, should be drawn into what is called a combination church-church-school service. The great cause of religious education is too important to cut down the Sunday time given to it. Far better

for him to get such a vision of the opportunity that ushers in his pastoral leadership that he will put on an expanded and enriched session, such as is described in chapter four of this book.

The pastor should make much of the annual installation and dedication of his church-school officers and teachers. He is the one to preside. He should prepare and lead in the installation service and offer the dedicatory prayer. If no other time is set for this, it should be on the combined rally-and-promotion day coming, usually, on the last Sunday in September. After the slump of the summer for most schools, this is an especially appropriate time for rally, promotion, and dedication.

Pastoral leadership in the church school, as in the church or community, will be as effective as the pastor himself, by divine help, can make it.

VII

THE DIRECTOR OF RELIGIOUS EDUCATION

THE great emphasis in recent years on religious education in the home, the church, and the community has created a new profession. Already this new vocation has a number of specialties within its general field. It is opening up new opportunities for many pastors, workers in Young Men's Christian Associations, Young Women's Christian Associations and welfare groups who have educational vision and prefer to major on educational tasks rather than to continue in general religious or social work. With their wide experience they bring to their new positions a good working capital. Naturally, some of them are short on technical training; the wiser ones make almost any sacrifice to get it. Not all who bear the title of director of religious education could be professionally rated. Naturally, any new vocation attracts some who have only a segment or superficial conception of the requirements.

For years in our colleges Christian leaders have stressed Christian vocations and strongly appealed to young people to give their lives to definite Christian service. For years also in various types of young people's work in church, young people's societies, young men's and young women's church-school classes, high Y's, in older boys and older girls camp conferences, and elsewhere, many leaders have likewise challenged young people to turn away from the god-of-getting

and worship the God-of-giving. Life service leagues have multiplied in number and enrollment. The "cream" of the church's young people is being gathered. Literally thousands of the choicest young men and young women have heard the call—but until within a few years the gospel ministry and missionary work, foreign, home and city, were about the only great religious professions that had doors enough open to "take in" the volunteers. Now, fortunately, religious education as a life-calling is growing so rapidly and with such a variety of interests that it can channel the expression of many abilities of many young people. Only a few years ago that fine college boy inclined to the ministry found his altruistic ardor dampened by the inescapable fact that "he just could not talk in public"; so, shrinking back, he entered medicine or engineering, or some other high calling, but has always had an unsatisfied heart-hunger. Today he can invest his life in some executive phase of religious education where his trained organizational talents and love of folks can consume him without feeling that platform strength must be his chief avenue to real service. The gospel ministry, in our humble judgment, still heads the list of all religious professions, and should. If the preachers and prophets perish from the earth, related vocations lose their best inspirers and leaders. With many seminaries now thoroughly training their students in the technique of religious education, the present and coming generations of pastors will know religious education and how to be their own directors, if in the division of labor in their churches provision cannot be made for the employment of a co-minister, or full time director of religious education.

Not only seminaries, but departments in Christian colleges are training religious education workers. Professional schools wholly devoted to religious education are now making possible a thorough training for religious education as a profession, as law, medicine, or engineering schools, prepare for theirs. High grade young men and young women are turning in increasing numbers to religious education and are willing to devote years to arduous study in order to make good. There are many kinds of general directors of religious education: (1) church, (2) city, county, or community, (3) state or provincial, (4) national and (5) international. Within these areas are denominational and interdenominational general directors of religious education. Then there are in many of these units specialists such as directors of children's, young people's, or adult work, or directors of leadership training, of music, worship, recreation, pageantry, community service, and other expressional activities. Surely there is a wide field of service which appeals to many types of abilities.

The whole profession is yet in its experimental stages. However, its progress has been marvelous, in spite of much blundering on the part of both employers and employees. There remains yet very much to be done in educational standardization. Sporadic short cut methods that have no educational standing are deceiving some young people and older ones also. It took a long time to standardize courses in law, medicine, theology, and other outstanding professions. Churches also need to more fully understand what it is all about. "We certainly need somebody to help with our children, to give her whole time to them." And so the church proceeds to call an expert with

children and then make her the church director of religious education. Of course she fails to grasp the breadth of the thing. "Our young people are going to the dogs; we must get a paid worker." They do, and the pastor thinks it a great step forward to label him "church director of religious education," and give over to him the educational destiny of the church. He succeeds with the young people as could have been expected, but flounders and "flunks out" completely in the bigger, broader work. He who sees only the segment serves not the whole.

Pastors of strong churches, themselves years out of the seminary, and with no technical religious education training, but who have seen the vision and value of religious education, need cautionary counsel lest errors be made that will bring disappointment to them personally and defeat to the very thing they feel their churches most need. A woman who is a winsome worker with children may not succeed at all as a general church director of religious education. A man who can stand teen age boys on their ears and spin them around in camps, clubs and on hikes may fail utterly as a church director of religious education responsible for comprehensive programs of religious education for all age groups. Nor could some men, masters of adult agencies and activities, make good in the all round requirements of a church director of religious education. These illustrations are not imaginary ones. We are thinking also of a splendid woman of culture, gracious personality, leader of the church choir and children's choruses, who was called by another church as its director of religious education. It was positively pitiful to see her attempts at educational direction. She worked wonders in the

music of the church school in general, and especially in the departments, but she knew no more about religious education as such than a South Sea Islander. After months of heartaches, she had the good sense to resign and accept a position as a church director of music in a neighboring city where she has been unusually successful and happy.

Even as the abilities and limited conceptions of the work have varied, so have salaries paid, from a few hundred dollars to four and five thousand dollars a year. In the larger, more exacting churches, directors of religious education are men with as high rating professionally as the pastor himself, and their executive leadership in education gets proportionate financial recognition, and so should it be.

The character of this book limits us to the consideration of the director of religious education as a church officer and educational leader of the church school. Since the position is so new and so few people understand the director's field, perhaps both the negative and the positive approach will clear up misconceptions and fairly present the director's work. We will notice first

A DOZEN DON'TS FOR THE CHURCH DIRECTOR OF RELIGIOUS EDUCATION

One. He should not be the superintendent of the church school, nor assume the superintendent's prerogatives. He serves all the educational organizations of the church and should not officially head up any one of them. A few churches may find it expedient for a year or so to use a church director of religious education for a church-school superintendent, in order to

dislodge some good but inefficient "brother" who refuses to let go. Sometimes such a superintendent can be reasoned with, and will give way to an outsider and a salaried man. Except in such rare cases, the church director of religious education should not be the general administrator of the school, even temporarily. A church that is strong enough to employ a full time director of religious education has men in it that have platform and other executive ability that needs developing. The church director of religious education also should be exceedingly careful, especially during the first few months, to stay in his own corral. It will be an unusual church-school superintendent who will not have misgivings as to the authority vested in this new church officer. Mutual understandings instituted by the pastor can tie up superintendent and director in very happy and profitable team work. Listening-in should be the director's favorite and fruitful pastime for many a Sunday.

Two. He should *not* be known as assistant pastor, nor be labeled the pastor's assistant,—mere errand boy, ringer of door bells, and parish shopper. This mistake can be avoided by two precautions: (1) the church director of religious education may be nominated by the pastor, but should be chosen by the church board of religious education, and elected by the church, and on the same basis of service recognition as the church or any of its committees or boards recommend or call a pastor, and (2) by the tacit understanding in advance between both pastor and director that he is not to be called or listed as assistant pastor or pastor's assistant. Preliminary agreements on this matter, in kindness and frankness, will prevent breaks in cordial relationships, and will free the hands of both pastor

and director, and in the long run magnify the work of religious education.

Three. He should *not* expect to supply the pulpit in the pastor's absence. He *may* do so occasionally, and with profit to his own educational task, but he should not expect to do so. If, by chance, he has exceptional speaking ability, there will always be some parishioners who have no more sense than to make comparisons and unfavorable comments, to the detriment of the pastor. Pastor and director may be in the bonds of brothers-in-love, and never for one minute misjudge or distrust each other, but foolish folks are found even in the best of church families. The director that is wise will not want to preach. He is the church's head of its teaching-ministry and should there make good, and at the same time prayerfully, sincerely help his pastor likewise to excel in his preaching-ministry. They can, therefore, be more firmly fixed in their love and confidences.

Four. He should *not* teach a regular church-school class, unless it be a training class of prospective teachers, nor be the president or executive head of any organization within the church. He must not be tied to a single class or officially responsible for the administration of any single group. Like the pastor, he belongs to all. He should not even be the superintendent of the week-day church school nor the vacation school. He is the church director of religious education and gives educational supervision to all branches of the church's school.

Five. He should *not* criticize the pastor, superintendent, officers, teachers, nor his own predecessor. Big men never stoop to such small talk. He has two eyes and two ears, and only one mouth that he may see and

hear much and say little, and let that little be commendation not condemnation. If, as a leader, he is a good Christian and a "wise old owl," he will not set himself up as a self-appointed bureau of censorship. Construction, not destruction, is his way to efficiency and fast friendships.

Six. He must *not* be partial to any organization, group, plan, nor person. He must not be carried off his feet by individuals or groups over-zealous to win his favor. Common sense surrounded by prayer will be his safe detector. Like the pastor, he cannot afford to be a partisan. He must not have pets in theory or practice. His broad vision and brotherly supervision must determine his movements. If he works with a bias, his suggestions will create sects and isms that will defeat the very comprehensive, unified educational policy which the church called him to think out and work out.

Seven. He should *not* be dictatorial nor bossy, nor try to rebuild Jerusalem or Rome in a day. He is employed as a director, not a dictator. He must not be a driver, but a developer, a coaxer, tactfully drawing out the best in people and things. The minute he takes up the whip that minute he lays down his leadership. He should have no fellowship with the spirit of Tammany or Simon Legree; for if he does, defeat will meet him at his doorway and hand him his resignation. Cooperation and comradeship in service will win where compulsion fails.

Eight. He must *not* be impatient with the slow of head, heart, or hand, nor with the stupid or stubborn. Some mighty good people were built to run-on-low, and to do that running on self-made, rut-worn roads. Speaking of running reminds us of a New York-or-Chi-

cago made joke on Philadelphia, which, because of our nearly nine years of happy residence there, we may be permitted to tell. The small boy in the geography class was asked, "What river runs through Philadelphia?" His reply was, "Please, ma'am, nothing *runs* through Philadelphia!" Perhaps the new director is fresh from his professional school in the highways of which no intellectual traffic signs prescribed the speed limits. For years he has had the student habit; many of his new associates have not. His ideas and ideals have been running-on-high. He suddenly finds himself in the midst of folks who seldom get-into-second. What is he to do about it? Either he himself will shift gears, or one day he will find himself far down the road, a lonely leader, leading nobody. He will discover that some of the people with whom he must work will "say it with flowers"; while some will "say it with brakes," or "bricks." He must be all things to all men in the hope of leading some to the higher levels. He can dodge the bricks, the brakes he will tolerate for the sake of safe traffic, and the flowers he will humbly appreciate and not be made silly-in-the-head by their fragrance.

Nine. He should *not* attempt to fit the local school's detail needs by wholesale, ready-made theoretical "class room" plans. Even grant that such plans are practically workable, the shoe must fit the foot, as a famous shoe dealer advertises, "It's a feat to fit the feet." After all, there is some truth in the old "saw," —"We have peculiar conditions in our church." The wise director knows full well that a certain new plan may have been a howling success in his previous field, that will not so much as whisper in his new one. Lumber is lumber, and folks are folks, but the skilful

cabinet maker, while following a design, knows that he must take into consideration every hour, the grain and the season of every board, if he expects durable and beautiful products. Place and personal peculiarities may actually turn out to be bankable assets. Certainly it is true that the director must take these into account, or they will bankrupt him. If he has a psychology that works, he sure has the chance to work it.

Ten. He should *not* ignore the years of foundation laying by earnest workers, who probably did the best they could. There will be most excellent people in his church whose personal interest in the old, because it is old, is akin to idolatry. Then, others will snatch at the new with the fanaticism of a faddist. Between these extremes, somewhere, lies the ground which the sensibly progressive workers will cultivate under the director's leadership. These will agree with Pope,—

> In words [plans] as fashions, the same rule will hold,
> Alike fantastic if too new or old.
> Be not the first by whom the new are tried;
> Nor yet the last to lay the old aside.

Every day is debtor to yesterday, as every tomorrow will be debtor to today. We not only "Rise on stepping stones of our dead selves to higher things," but we stand on the shoulders of our efficient predecessors. Ox carts at least beat down and widened the trails that horse vehicles and autos might easier follow. We soar through the air in a plane whose engine came from the ground through the years of experimentation in auto service.

Eleven. The director of religious education should *not* resent the pastor's horizontal counsel, nor his per-

pendicular decision, if pastoral leadership thinks best. The horizontal approach is apt to be brotherly, cooperative, and the perpendicular must be. During the experimental stages of the new profession of direction of religious education, as already emphasized, pastor and director must see eye-to-eye, work hand-in-hand, and heart-to-heart; if they don't, stone walls face their progress. Give-and-take, in self-effacing spirit, is the game they must play and enjoy. The pastor's priority in position or periods of service gives him no right whatever to descend on the director, or his plans, with saw or hammer. Both these good men must possess themselves in patience. The director is more often the younger man and needs to be cautioned. If the overworked pastor some day should get a case-of-nerves and arbitrarily, momentarily "jump" on the director, the director must suffer in silence and thereby bring down confusion and later the confession that wins the far reaching, final victory.

Twelve. The director of religious education, however, must *not* continue in office, if, after prayer, self-crucifixion, and conference with the church board of religious education, he finally comes sincerely to believe that pastor-director personalities and policies are incompatable and wholly beyond reasonable reconciliation. Patience is a good old biblical word and means endurance. Christian endurance may prevent a rupture and save what might be an ugly situation. Of course, there are cases where patience ceases to be a virtue. Then, probably, the resignation should be a double header, giving the church a chance to clean the slate and start all over.

A DOZEN DUTIES OF THE DIRECTOR OF RELIGIOUS EDUCATION

The rehearsal of so many "don'ts" seems to hedge in the director of religious education to a very limited field in which he can function. Not so, as we shall see. In the midst of the "don'ts" we could see many "do's." His "do-ties" are far more important than his "do-nots." The very reason why so many high grade men and women are entering this new profession is because the chances for real service and at the same time opportunities for personal growth and advancement are many. A twelve-fold description of what he is will outline his duties.

First. He is a church officer, even as the pastor. It is hardly conceivable that a situation could exist where the pastor would not personally participate in the selection of a director. He, however, would have no organizational authority. A director of religious education should be officially nominated or chosen by the church board of religious education and elected by the church as a full church officer, serving as the church's minister of education, being the functioning executive of its board of religious education. In the event that the church has no board of religious education at the time a director is chosen, the church should elect a temporary committee on selection, with the distinct understanding that as soon as it nominates a director and the church elects him, the committee automatically discontinues. Then, after ample time for prayer and deliberation, the church should elect its board of religious education. See suggestions in chapter two.

To this board the director will look for counsel and direction. He will, of course, be expected to initiate policies, programs, and what not, and to bring these

to the church board of religious education for thorough discussion and adoption. It will be his business then to execute the decisions and will of the board. Let us repeat, as the pastor heads up the preaching-ministry and pastoral-ministry, so the director heads up the teaching-ministry. They are co-ministers. As has already been stated, the definition of functions and fields is of paramount importance preliminary to the actual beginning of service. The pastor, in a friendly way, may refer to " my director of religious education," but, in fact, he is the church's director, and should be spoken of as such. This gives him church standing and influence highly desirable in the creating by him of an educational consciousness in the church as a whole. This clear understanding will work wisely in two directions:—it will help both pastor and church school superintendent to feel that in no sense whatever is either one an official boss of the new church officer. Nor should the director feel that he is lord over either of them. All three will surely and graciously grant that the ranking officer of the church is the pastor, this being their attitude at all times.

Second. The director of religious education will be the pastor's chief educational counsellor, collaborator, and cooperator. In the division of church labor, it is the director's inescapable duty to know more about religious education than anybody in the church. Such knowledge he will hold in humility and will be constantly increasing it. When the pastor wants expert educational advice, he has a right to expect it from the church director of religious education. When anybody in the church has " a vision in the night," and wants educational help, the pastor should feel full assurance that such an one can be satisfied at the direc-

tor's bureau of information. The young director will be startled at the things he is expected to know. Frankly, he should say no, if he must, to the inquiry of pastor or other questioner; but just as frankly he should quickly say,—" I'll look that matter up for you at once and let you know as soon as possible." After all, the dominance of ideas wins the coveted place of recognition for the director or any other leader.

Third. The director is the superintendent's silent partner, well-wisher, and encourager. They should be brothers in thought, word, and deed. If only all Christians would be Christian through and through, relationships would need few definitions, probably none. We all recall the prayer of the little girl,—" Dear Lord, help bad people to be good, and good people to be nice." Some of the best people in the world get kinks or twists in their thinking, feeling, willing, and doing. No superintendent, at the coming of a church director of religious education, should lean back on his oars and think, " Well, the church will now hold the director responsible for the success or failure of the school." Rather, let him rejoice in the fact that at his elbow, privately and publicly, if necessary, he has an educational expert who will help him to make the church school go as never before.

Fourth. The director of religious education is the church's educational analyzer, organizer, and stabilizer. As such, he will assist in setting up educational standards, suggestions, budgets, and recommending policies. His first concern, however, is not to lay before the church board of religious education a beautifully conceived policy of religious education for that particular church, all worked out in detail, with all Roman and Arabic numerals convincingly placed. No, not at all!

Let him first become a searcher and a re-searcher, going on a still hunt until he is ready to launch a painstaking survey of the educational aims, programs, and products of every group in the church. Before organization comes investigation. Not until he has accurately analyzed can he adequately organize. It may be that some winsome, aggressive soul has overloaded the church ship on one side. It will be the director's delicate and perhaps dangerous duty to quietly stabilize the old ship, not by antagonizing leaders and organizations already at work, but by adroitly shifting portions of the cargo. As the church's educational analyzer, organizer, and stabilizer of the church school, with weekday, and vacation sessions, and all other educationally centered and circumferenced groups, he will in time come to the place where he can say to the pastor and the board, the day of integration has set in. Instead of fractions setting themselves up as digits and presuming to control the educational destinies of the whole House of Israel, under his leadership they will be perfectly happy as related and correlated segments of the church's whole educational circle. When that glad day comes, and in time it can come in any real church, then the board of religious education can confer on the deserving director the high honor of C. C., which by interpretation means Captain Correlate.

Fifth. The director of religious education naturally becomes dean of the church school's faculty or faculties of all its educational groups. He is the recognized adviser of best methods and programs, the director of class instruction. His judgment will throw light upon their problems of teaching, organization, and administration. He will be the supervisor of teaching in all departments, a service greatly needed. He will be wel-

comed by all workers into groups of young and old, because he carries sense in his head, love in his heart, and unselfish help in his hand.

Sixth. The director of religious education is the curriculum constructor and supervisor, directing all instruction and expression through worship and service activities in the Sunday church school, week-day, and other schools. He will classify pupils and place them where they ought to be. To him more than any other individual, the church looks for the recommendation of best teaching materials and methods. To him belongs the supreme privilege of unifying courses and programs of both instruction and expression for the several age groups. This task will test his ability as no other. Instead of a hodge-podge of materials not psychologically geared into the nature of the group served, he will select and set in sane sequence courses that will guarantee vital functioning Christian truth for the ages being taught. The director that can excel at this will render invaluable service to all religious educators.

Seventh. The director of religious education must be an organizational sympathizer, interpreter, and in time harmonizer, not alone in the local church, but in the community. He should take the time to know the genius of every national society that seeks followers through local church or community branches, chapters, or units of whatever name. The more he studies the overhead organizations, the more he will long for the day of co-ordination at the top. He is sure to come into fuller appreciation of the enthusiasms, self sacrifice, and hard work back of these national movements, and as he himself tries to correlate their programs, the more he will regret the fact that good people with the best of motives do get in each other's way. But, in

the meantime, he will not despair, but earnestly seek to be a fair interpreter of the cause yonder that seeks supporters here.

Eighth. The director of religious education is largely the educational leadership selecter and trainer. He will arrange for at least two classes for the training of church-school officers and teachers,—(1) for the present active official and teaching force, at some period through the week, and (2) a class of the picked young people who, as prospective officers and teachers, will, under his direction, meet at the time of the church-school session. Perhaps more than any other, he should ferret out choice older boys and older girls and get them to enroll in leadership training, institutes, schools, assemblies, and camp conferences. The director should become a "sustaining" member of the International Council of Religious Education and thereby secure regularly all of the new educational bulletins issued by the Council's Education Committee. Bulletin number three on leadership training should be at his elbow. All the training courses which a director sets up for his people should be geared into the International courses for the different scholastic levels. As a church director of religious education, he will be active in the support and management of standard community training schools. Thus the church, under his knowing-lead, will be growing a strong corps of workers.

Ninth. The director of religious education who is strong in his personal influences and trustworthy, will become the confidential confere of most of the officers and teachers, and be in a position to strengthen the work and the workers as no one else. After all, the ties of friendships, cemented by confidence and affection, are more powerful than either the pen or the

sword, for pens may corrode, and swords rust away, but true friendship abide forever.

Tenth. The director of religious education will be the Andrew-discoverer of lads-with-loaves-and-fishes, and Greeks-not-a-few that want to see Jesus. As his whole profession becomes more settled and churches come more and more to appreciate the position of the director, he will stay longer and have to his credit as a teaching-minister, a record approaching the noble men of God who, through their preaching and pastoral ministries, have made incalculable contributions to human welfare. His many social contacts week by week give him unusual evangelistic opportunities, especially with junior and senior high school groups. In all his educational emphasis, he must not lose his evangelistic fervor. Not only in helping them to come to personal decisions for Christ as Saviour and Friend, but he can point the way, without bias, to life investments which will yield greatest dividends in joy, success, and worthwhile service.

Eleventh. The director of religious education can become the maker of men and women who dream educational dreams that come true. He himself a truth-seeker and lover of best thought in people, books, magazines, and elsewhere, will pilot many to the treasure-islands of life where they may find the great riches which culture souls and bless humanity. He can be a vision-giver to his associates, a creator of a yearning to be learning the things that make for a professional spirit, and at the same time yield a satisfaction which finds its highest reward in humble service faithfully performed in the Master's name.

Twelfth. The director of religious education in brief, is the church's educational go-getter. The man who

brings things to pass without any personal pyrotechnics. The one who, charged with securing the educational " blue vase," knows no insurmountable obstacles. He welcomes defeat because it makes him more determined to be wiser the next time. In the strength of the Christ whom he serves, he has resolutely set himself to meet, greet, and beat difficulties, and turn them into triumphs for the great cause of religious education. Faithful to the trust the church has assigned him, he makes up his mind to know and help folks, magnify and glorify his profession, and love and serve Christ supremely.

VIII

THE SUPERINTENDENT, AN EXECUTIVE

THE superintendent is the platform executive and general administrator of the school. This gives him a place of commanding importance. In a way, he is the church's custodian of the one organization which educationally serves the whole sweep of life from the cradle to the grave. He may be thought of as an army general, a business manager, or an industrial executive.

A man charged with such responsibilities should be a genuine Christian whose faith never furloughs, and whose religion never goes on vacation. His Mondays should be as clean as his Sundays, and his personal life never belie his platform lesson. His home life and business life should be above reproach. As he walks the highways and byways of his neighborhood, his conduct should be such that no one can point the finger and truthfully say, " There goes Dr. Jekyll-and-Mr. Hyde." He should possess a good voice, a good appearance, and a good disposition. A good voice—neither too loud nor too low. " You should visit our school some Sunday. It's a tower of Babel turned loose, and yet above all the noise you can hear the superintendent's voice. No radio loud speaker has anything on him! " The acceptable platform presider, by his moral earnestness, quiet, sincere manner, and well modulated voice, does much to create attention, respect and morale. Good appearance, —the superintendent's personal appearance should not

be extreme; he, of course, will be clean-faced, clean-collared, clean-clothed, with necktie in place, hair adjusted, shoes polished,—in brief, neither fussy nor mussy looking, but so sensibly groomed that no one, young or old, will ever have occasion to think or remark about his appearance. Why dwell on this seemingly insignificant matter? Simply because it is not insignificant, for he is the "most seen" man at church school, and neither slovenliness nor "beau-brummellness" should mark him for comment. In a sense, he is not only a sign-post to be seen, but a guide-post to be followed.

Many a good, capable superintendent has discounted his position and halved his influence, especially with young people, by being careless or odd in his clothes. Good disposition,—he should keep his temper always, for nobody else wants it. A nervous, irritable, cranky superintendent puts all things awry. Like begets like. The church school is no place for hot words, holy tones, or cross word puzzles or persons. The superintendent needs to keep his barrel full of cheerfulness, patience, and tact. He should love the Bible, the church, and his Lord supremely. His interest in children should be more than sentimental fascination; he should have an abiding love for all. He should specialize in "just folks." Then, he, too, personally should grow. When he ceases to be learner, he ceases to be leader. Study is the price of his perennial progress. He cannot remain static. Either he goes forward, or finds himself in reverse gears. He should read a book a month on church-school work. He must keep *up*,—knowledge *up*, vision *up*, and efficiency *up*. His associates will attain and maintain just about the level of their leader, certainly no higher. It may surprise some

superintendent whose eyes fall on this page, but every superintendent should resolutely set himself to the securing of an International Standard Leadership diploma, specializing in administration. The ladder, after all, is not a long one, and he mounts it rung by rung. There's a thrill at the top. He should subscribe for and read church-school magazines, denominational and interdenominational, issued for the information and inspiration of church-school administrators like himself. Practically every business or profession in these days has its trade journal. At the superintendent's elbow every month should be the *International Journal of Religious Education;* not alone for himself, if he is a real general he will see to it that his divisional, departmental, and other lieutenants regularly read such literature. He will attend conventions, institutes, administrative conferences, pray, read, and think himself full.

THE SUPERINTENDENT AND HIS SCORE OF " NOTS "

The superintendent's score-board may be full of " nots " every one of which he should carefully observe, and, if any belong to him, cheerfully remove them.

One. The superintendent should *not* be late at a single session of his school; better be there a full half hour ahead of the opening time. Nor should he be absent, except in cases of serious illness or when a business engagement has been made for him over which he has no control, and one so important that he must keep it. We are thinking of two faithful superintendents, one a corporation lawyer who for thirteen years every Saturday, or Saturday night, made a railway journey of nearly two hundred and fifty miles to be at his Sunday school; and of another, himself a railway president, who for a longer period of time traveled nearly five hun-

dred miles each week end to be with his school. God has highly honored the fidelity of these, His servants.

Two. The superintendent will *not* open each session with "Three hymns and a prayer," or himself conduct or permit a leader to conduct "opening exercises." Such exercises do not strengthen anybody. Instead, let him say, when perfect quiet reigns, "we will open our worship service this morning," or "we will begin our worship by singing hymn—," or still better, with an order of worship well known to all, let the superintendent stand in his place, as the organ or piano quietly plays the signal to come to order, and then, as the music stops, the "call to worship" will be recited in unison, after which, the other parts of the worship harmoniously blended, will follow.

Three. A superintendent should *not* pound a bell or pound the air to get and keep order. A good book on church-school administration will put the old bell out of business, and show him a wiser use of the air.

Four. The superintendent should *not* become monotonous in his platform work; he should shun ruts as he would dirt-debt-and-devil. In many schools, the ruts have become canyons or chasms of despair. A man named Jones (apologies to the noble Jones) was superintendent of a church school. A stranger heard him called M. I. G. Jones and was curious to know his full name. After the very first session the stranger attended, he was not shocked at all when informed that M. I. G. meant move-in-groove.

Five. The superintendent should *not* review or attempt to review the church-school lesson. Of course, in the well organized, graded school, there is no one lesson to be reviewed; but in a school where uniform lessons are the only ones used, it is a slam on the teach-

ing ability of his teachers for the superintendent (manifestly not a teacher) to go-over-the-ground again. Both teachers and pupils do not need it, nor want it. If he must talk, let him choose a thought and quickly say it.

Six. The superintendent must *not* allow the opening worship to run over into the teaching period, nor permit pastor or "distinguished visitor" to speak "beyond reason." Nor will he fail to close promptly, if the church school is before the morning worship, even as he expects, when the church school meets after the church services, for the pastor to "let folks out" on time.

Seven. The superintendent should *not* interrupt teachers while they are teaching their lessons, by an errand of his own, or by introducing visitors, nor will he permit Tom-Dick-and-Harry to disturb classes by distributing papers or supplies, or by taking the offering, or by making announcements. Where classes have separate class rooms, a "servidor" cabinet in the wall, having outside and inside doors should be provided large enough to contain papers, books, offering envelopes, if such are used. The teacher's precious thirty minutes must be sacredly guarded by the superintendent and his helpers.

Eighth. The superintendent should *not* talk the church school to death, or lecture it black-in-the-face on self-assigned topics. "Died of asphyxiation" is not an appropriate church-school epitaph. Neither should he scold the school, nor criticize a teacher or officer, nor publicly discipline a pupil. If he is just-plum-mad at everybody, let him beat a retreat through the back door to his own back yard, where he can kick out his

ugliness on some insensate post or stone wall. A fit of this sort means he is a misfit as superintendent.

Nine. The superintendent should *not* resort to tricks or cheapness of any kind to increase attendance, interest or finances. Better use saner, well-tried plans that merit educational approval. Sometimes the more haste the less speed. Highgrade, common sense methods win the day and results that are praiseworthy and permanent.

Ten. The superintendent should *not,* on his own initiative and responsibility, select or dismiss regular teachers. No school should confer upon him such authority. Wise superintendents do not take such risks. There's a better way. There will be times, in an emergency, when substitutes will be and should be chosen by him. However, permanent teachers should be selected by a committee of three,—pastor, superintendent, and departmental principal.

Eleven. The superintendent should *not* make any announcement from the platform that can be put on a bulletin board or otherwise posted.

Twelve. The thoughtful superintendent will *not* let a stupid or stubborn sexton deaden the school by overheated or under-heated, dimly lighted or poorly ventilated, stuffy rooms. There are some remarkably sensible janitors, but many of them know nothing about the science of heating. Many act as if they believed that "church-air" was consecrated and should not be contaminated by "outside influences." Instead of throwing wide open the windows to God's pure air, or pumping it in artificially, they hermetically seal the dead air and proceed to resuscitate it by a furious furnace. No wonder even wide awake preachers and teachers find it difficult to keep some auditors from

going to sleep. These sleepy saints are being poisoned, slowly but surely.

Thirteen. The superintendent should *not* call on a stranger to address the school unless some reliable person can vouch for his character and message. Quite often "droppers in" drop a monkey wrench into the machinery. We well remember how a kind-hearted superintendent fell for the honeyed words of a man who proved to be an arch deceiver and scoundrel. He claimed to be a converted Russian Jew. For looks he was clever; as a conversationalist he was charming. His story had the pathos and thrill of the martyrs. He literally stood the members of a men's class on their heads, punctured their tear sacs, emptied their pockets, and left town with a little less than a bushel of good American shekels. In a neighboring city he was suspected, grilled, and made to confess that he was born in an eastern state, had never seen Russia, was not a Christian, and for months had been living on this easy money scooped in by a fictitious story. Worthy people will come endorsed and will be helped.

Fourteen. The superintendent will *not* permit his school to be stampeded for any so-called cause. His twin graces are courtesy and caution. Needy objects not included in the regular church and school budget can be investigated and, if worthy, a brief appeal may be permitted and the giving left to individual interest.

Fifteen. The superintendent who is a real executive will *not* permit the school to be over-organized. A small school over-organized is like a small house overstocked with furniture and bric-a-brac. There are many activities that have only tangent or temporary interest and do not need an organization, a department, or an officer for their proper functioning. It is a mis-

take to create an organization around every activity. That is the *raison detre* for our organizational folly.

Sixteen. The superintendent should *not* be eccentric in dress, manner, or speech, or in his thinking, planning, or leadership movements.

Seventeen. The good superintendent will *not* be prejudicial and partial in his treatment of his associates in the school.

Eighteen. The superintendent should *not* be jealous of pastor, director of religious education, or any other worker who has a bigger Sunday-school vision than himself.

Nineteen. The superintendent will *not* miss the workers' conference, nor the meeting of the school council. His frequent running-in-a-minute to the departmental councils will be welcomed.

Twenty. The superintendent should *not* expect a life-tenure of office, mistaking friendship, confidence, and good will for a license to run the school his own way forever and a day.

THE SUPERINTENDENT AND HIS CHURCH

The church-school superintendent is a church officer and in most churches the highest ranking officer next to the pastor. If, in a large church, where there is also a director of religious education, the pastor, director, and himself are the three chosen ones to render high and holy service. These three often will be in conference, with mutual understanding of each other's duties. The superintendent will seek the pastor's counsel constantly, welcome his presence in the school, not only as the pastor of the church, but in very truth the pastor of the school, and give him the privilege of the school platform any time he has a message. The pas-

tor in return will seek the advice of the superintendent, and will never misuse his school connection. The superintendent, likewise, will give every possible assistance to the director of religious education in the educational direction and conduct of the school, so that it may become a school indeed, with best educational standards. The superintendent will profit much by the educational vision and supervision of the director of religious education. Their relationships should always be cordial and constructive. In a large school where the church has a board of religious education and director of religious education, responsible for the selection of teachers, the pastor, the superintendent, and departmental principal concerned should serve as counsellors and perhaps initiate the nomination. In no church school should trained departmental principals' teacher-suggestions be ignored. Such a principal is more anxious for an efficient teaching staff than any one else. In a small school where the church has no board of religious education, the teacher-selection committee should be the pastor, the superintendent, and the principal of the department where the teacher is to serve. Perhaps it is opportune here to say that each teacher when invited should be told frankly, graciously that the position is temporary until satisfactory service is assured.

The church board of religious education, or other proper body, should nominate, and the church elect the superintendent *annually*. It is a mistake ever to elect a superintendent for a longer period than twelve months. The faithful, competent one will be and should be re-elected. Church-school work is at the very heart of the church's character building enterprise. A short term gives a quick return of the chance

to permit a bungler to retire. A once-in, long-termer can gather about himself, after the manner of a ward-politician, a crew of friendly but unreliable mates, that may wreck the church-school ship or lazily lower the flag of efficiency and "let her drift." "He's a good man and ought to quit, but we can't bear the thought of hurting his feelings." Did you ever hear it? Of how much more value are the scores or hundreds of boys and girls whose religious education is at stake than the feelings of any one individual. The church board of religious education is the one group to quietly, kindly, lovingly, affect a change.

THE SUPERINTENDENT AND HIS SCHOOL

The church school should become the superintendent's "ruling passion"; after his home, it should be *the one* institution nearest his heart. He should get a church-school vision as the church's chief educational agency—a vision that will lift him high enough to see over the ruts into which the school may have been moving. He should know the church school as an organization, even as an expert machinist knows an auto with the construction, adjustment, and function of all parts. If he is foresighted, he will buy, read, and heed such a manual as this on church-school leadership, for he must not fail as an organizer and administrator. Thereunto was he called, particularly to be a platform executive, accurate, courteous, and expeditious. His "schedulitis" must be beyond the reach of surgeon's knife. He will be quiet and reverent about it, but he will keep things moving. As a far-sighted engineer, he will prepare his Sunday session programs several weeks in advance, noting every detail. He will be especially solicitous that the opening worship period be real wor-

ship; that there be spiritual harmony in scriptures used, hymns sung, stories told, prayers offered. If the school has a director of worship, the superintendent will cooperate with him and the pastor in the construction of worship programs, or he himself should conduct the worship. He will not tolerate for one moment jazz in orchestra or in songs. Jazz heads nobody toward a prayer meeting or prepares nobody's head for profitable Bible study. Quite often, church-school publications carry acceptable samples of worship services. The superintendent that must work this out for himself will consult books *on* worship and books *of* worship and seek to put the best spiritual values into every Sunday's program. At every session he should exalt the Word of God and the Son of God. A sample program outline is here offered as merely suggestive to superintendents:

1. Prelude by orchestra or piano (stopping on exact minute of opening time)—such stopping, a signal for silence.
2. Call to worship, silent prayer, and a sentence invocation by superintendent or chanted by choir.
3. Scripture reading or reciting (never the lesson of the day, but some Psalm or other devotional portion).
4. Hymn (of praise).
5. School prayer (if possible by a different person each Sunday), followed by the Lord's Prayer in unison, and the Gloria.
6. Hymn (of consecration).
7. Worship story or brief inspirational talk (not over three minutes), followed by silent prayer.
8. Announcements (fewest possible, and only ones not posted).
9. Teaching period (uninterrupted by anybody).
10. Warning bell for closing of teaching period (rung five minutes before the end of the lesson).

11. Interlude by orchestra or piano while school reassembles.
12. Hymn (of service).
13. Benedictory sentence and prayer (all standing).
14. Postlude by orchestra or piano, quietly, reverently played, while all are seated in silent prayer and remain seated until music ceases.

The superintendent will be anxious for the church school to own and use an up-to-date workers' library, he himself giving especial attention to the securing of books that will give definite help to his secretarial and expressional administrators.

Whatever committees are needed from time to time to carry out specific phases of the church-school life and work, not provided for in the officiary, should be appointed by the superintendent.

The superintendent will keep at his home and office a full duplicate set of information cards prepared by the director of records.

Three or four times a year he will invite to his home, if at all possible, his full official and teaching staff, not to "talk shop," but to have an informal evening of fine fellowship which will mean greater joy and efficiency in the common tasks.

Where there is no church director of religious education or educational superintendent, he, with the pastor, should assist the teachers in selecting courses of study for their classes.

No matter how big the school, if there is an assembly room large enough, the superintendent should arrange to have the whole school together at least four times each year: (1) rally and promotion day, (2) Christmas, (3) Easter, and (4) children's day. It is also in many cases highly desirable on these great "feast

days " of the church-school year, to have a combined church-school-church service, permitting the beginners and primary departments to be dismissed at the " half-way house." As a combined church-school-church service, the pastor and superintendent will jointly preside. The pastor, instead of preaching a sermon as such, will use these happy occasions for a brief, special religious education message reaching parents and non-church-school attending adults, as well as the regular church-school constituency. These are the mountain peaks of the year when both superintendent and pastor should magnify the teaching ministry of the church, and the duty of the whole church to religiously educate its whole parish, young and old. If the church employs a director of religious education, then on these " opportunity " days perhaps the superintendent should preside throughout the entire combined service and both the pastor and director of religious education should each speak ten or fifteen minutes on subjects which they mutually agree upon as important for the day observed.

If ever there comes a time when his best friends feel that he has become arbitrary, dictatorial, and therefore selfish in his conduct of the school, or if he has struck a dead level and progress ceases, then for the good of the school, he should gracefully step down and out.

THE SUPERINTENDENT AND HIS OFFICERS

The good superintendent will be interested personally and professionally in his officers. As a rule, he should be given the power to nominate those immediately associated with him in the general executive leadership of the school; these in turn should be approved by the church board of religious education, or other proper board, and elected by the school. As far

as church-school efficiency is concerned, it is as necessary and reasonable for the church-school superintendent to select his cabinet as it is for the president of the United States to name his. If, at the time of election, any one of the superintendent's nominees should be opposed, the privilege of naming a substitute should be granted him. Immediately after election, he will call his cabinet for the detailing of specific duties, for which he will hold them responsible. It is at such times that he shows himself the real executive. It is well for him to discuss fully with them their respective obligations, perhaps having ready and distributing books and magazine articles bearing directly on each officer's work. The diplomatic superintendent will find that it pays well to sincerely commend his associates, giving them public recognition; he will thus command their respect, win their confidence, and gain their loyal support. In his superintendent's notebook (small pocket, looseleaf one), he will keep a memoranda of the strength and weakness of each officer, and tactfully, privately offer suggestions. " Spring fever " may set in in November; often a book will put iron in the blood, giving ambition and skill to an indifferent, though capable, helper. He will encourage attendance at institutes and conventions for the same reason. Frequent cabinet meetings will make possible plan-discussions and program making that will guarantee team work and success.

THE SUPERINTENDENT AND HIS TEACHERS

In the event of a church director of religious education or educational superintendent having chief responsibility for the teachers and their teaching, the superintendent would, nevertheless, manifest constant and kindly interest. In the absence of these officers, he

must carry on his heart all the work of every teacher. His vital concern will show itself in some of the following ways: (1) monthly conferences with all teachers for prayer and spiritual growth, (2) personal conferences with them concerning their class and pupil problems, (3) provision for convenient and comfortable teaching conditions, room and equipment, and teaching material, (4) urge them to secure standard leadership training diplomas as soon as possible, (5) encourage them in reading books and journals, and in attending schools of methods and conventions, (6) be on lookout for promising young people from sixteen years of age up who would make prospective officers and teachers, (7) arrange for regular meetings of departmental groups with expert help for the teachers, (8) occasional letters of cheer and best wishes, (9) calling on those who are sick, (10) sending birthday and other congratulatory messages, (11) give special attention to new teachers with a public welcome to the teaching staff of the school, (12) prepare list of available substitute teachers, getting their choices and consent, on reasonable notice, to fill in the gaps, (13) participate in the installation of teachers, (14) remember all his teachers in private prayer, calling them by name.

A superintendent that will, in these ways, encompass his teachers will have a loyal staff rendering commendable and immeasurable service.

THE SUPERINTENDENT AND HIS PUPILS

The superintendent should constantly be concerned for the growth, happiness, and loyalty of his pupils. To this end the following suggestions are offered: (1) Publicly recognize new pupils in their departments, or before the whole school, by bestowing upon them a

school button, pin, or certificate of membership; (2) each pupil; (3) if printed cards are sent to absentee through the director of records, keep a card-calendar index of all birthdays and send a birthday greeting to pupils, these cards should carry his signature (an electro signature can be used); (4) speak a word, as occasion may offer, to juniors and junior high school pupils about accepting Christ as a personal Saviour; (5) send congratulatory letters when a pupil publicly confesses Christ as Saviour and Lord and unites with the church; (6) if in a small school, the superintendent should come into that intimate fellowship which will enable him to know his pupils by their first names and thus greet them wherever and whenever they meet; (7) as a business man and Sunday school leader, young people will doubtless seek his advice as to a life work; he will gladly, prayerfully help; (8) occasionally, before the whole school, hold up a good, wholesome book and commend it as a book which pupils of certain ages should read; (9) help classes select names, slogans, colors, pins, songs, etc.; (10) use junior, intermediate, and senior pupils on committees, sometimes assigning a task to a whole group or class; (11) often a boy's messenger service, or a girl's flower service is a bond that holds and yields large returns; (12) institute an honor system with percentage grading on six points: (a) church-school attendance, (b) on time, (c) Bible brought, (d) lesson studied, (e) offering given, (f) church attendance; (13) be glad to enter into the sociability interests of the children and young people that center in the church building, and occasionally participate in their good times, or, at any rate, when possible, be present a few minutes to show his good will, for if he gives attention to their week-day play life, that has

their major interest, they will reciprocate and give attention on Sundays to the things that claim his time; (14) after all, their spiritual welfare will be nearest the heart of every sincere, devoted superintendent.

THE SUPERINTENDENT AND HIS COMMUNITY

The superintendent will be a good citizen and give time, money, and strength to every community movement which has as its purpose the moral and social welfare of children and youth. He will know where the dangerous places are. He will unite with all high-minded men and women in making a decent city or district in which to live and rear families. He will give any respectable press reporter the glad hand who comes for a church school "story" that has general news value for the public. He will set forward the work of the public schools, grateful for what they do. The superintendent will cultivate the acquaintance, rejoice in the success, and appreciate the good will of all his fellow superintendents of all denominations, and will enthusiastically share in the work of interdenominational community councils of religious education. In brief, as far as in him lies, he will be a citizen of no mean city, consecrating himself to the great cause of the religious education of childhood and youth.

IV

SUPERVISORY LEADERSHIP

IX

KNOWING AND LEADING CHILDREN

IN this chapter, we present an airplane view of the periods of growth and development of childhood, and practical leadership methods, with the hope that two things may be accomplished: (1) that the information sketchily given may be of immediate help to beginners in church-school leadership, and (2) that this glimpse may create a yearning to know more, to live long in the world-of-children, to walk and talk with them in every highway and by-way of their lives. To achieve this second thing, supervisors and teachers should avail themselves of the standard courses of leadership training.

There is probably no age group so important as that bounded by birth, and puberty, the physical rebirth. In every church school, large or small, there should be a trained supervisor of children's work. To that supervisor the school and the parents hand over a sacred trust to be faithfully kept. The supervisor, even in the small school, serving without remuneration, but not without reward, should conscientiously equip herself, and also do all in her power to train or secure training for all the teachers of the children's division. In the large church school, an efficient supervisor should be employed on salary.

The usually accepted divisions of childhood, physically and mentally speaking, are: *babyhood,* from birth on through years one, two, and three; *early childhood,*

years four and five; *middle childhood,* years six, seven, and eight or nine; *later childhood,* years nine, ten, and eleven (or twelve or later). Calendars cannot determine absolute limits; especially is this true of the later years. The coming of puberty is the end of childhood, no matter what the calendar says. However, these age limits, set within the whole range of childhood, are fairly accurate for the periods of growth and development of normal children.

For purposes of church-school supervision, these more or less natural periods constitute the well-known age groups called: cradle roll, beginners, primary, and juniors.

Skilful supervision and teaching are wholly dependent on an accurate knowledge of the marked traits of these areas of life. This may be intuitive, but none the less real and important. In recent years, a number of books, or chapters in books, and magazine articles have appeared to guide church-school workers into a fuller understanding of the nature and needs of child life. For that reason, our treatment will be paragraphically put, with no attempt at more than a simple sketch. As we approach this outline study there comes to mind these lines of Marion Craig:

GOD OF THE HEART AND HAND

"God of the heart and hand,
Teach me to understand;
I have forgotten in the long, long years,
All of my little childish hopes and fears.
It was so very, very long ago
Since I was in the world the little children know;
I have forgotten what I used to play
And dream and do, in that forgotten yesterday;
And the wide wonder of my childish eyes,

Since I have grown so old and worldly wise.
Yet now these come to me with faces raised to mine
These little ones, dear Father, they are thine!
Teach me to lead them to thy own true light,
Help me to guide their little feet aright.

"God of the heart and hand.
Teach me to understand;
I know so little of the thought that lies
Back of the shining of those childish eyes;
I guess so little of the wonder there
Under the curling of the sunny hair;
It was so very, very long ago
Since I, too, knew the things that children know;
Yet, hast thou given them to me to lead.
Out of thy wisdom, grant me all I need;
Patience of purpose, faith and tenderness,
Trusting thy perfect love to lead and bless.
Help me to remember. O, for this I pray,
Make me again the child of yesterday;
Teach me to understand."

While in this chapter, we offer marked characteristics of normal children in their different age areas of life, it is well to keep in mind that children at the same calendar age vary much because of heredity and environment, by all that native ability and training can do for them. There are at least seven kinds of ages, viz.: (1) the calendar-age (chronological), (2) body-age (physiological), (3) mind-age (psychological), (4) school-age (pedagogical), (5) social-age (sociological), (6) moral-age (ethical), and (7) religious-age (theological). For example, a little girl coming to her eighth birthday anniversary may be physically about six, mentally, nine, in school with seven-year-olds, because late in starting, socially at least ten, morally and religiously, perhaps ten or eleven. Or a boy may be

nine by the calendar, twelve in body, eight in mind, third grade in school, and only a seven or less in moral and religious measurements.

The church-school leader of children then will understand that the nature of cradle roll, beginners, primary, and junior children briefly described in this chapter is to help her to know what she may generally expect to find in the child life of these four age groups.

BABYHOOD, OR THE CRADLE ROLL CHILD

We think of the years from birth to the fourth anniversary of birth as babyhood, the pre-kindergarten period, classified in church-school nomenclature as the cradle roll. They are years of most rapid proportionate physical growth, and other changes, which gives the period an indescribable fascination to all real lovers of child life.

The baby comes into his new world with certain physical and mental equipment: *reflexes* which are simple reactions to environment, breathing, winking, twisting, and the like; *instincts,* chains of reflexes, more complex reactions, "inborn tendencies toward specified modes of behavior," such as feeding, and later, fear, and many others; *impulses,* such as reaching, prattling, crawling, and walking (if unused, they disappear; if used, they ripen into habits and become a part of the instinctive inheritance of the race); *consciousness* or awareness, the creative element in the growth and development of the child as his hungry senses "literally eat up" his environmental stimuli.

The leader of these tiny tots is a nurturer in the highest, holiest sense, and therefore, must be carefully, prayerfully selected. To rare intelligence must be added the spiritual characteristics of a sensitive, sym-

pāthetic soul, for this leader is the discoverer of desirable reflexes, impulses, instincts, and the developer of these into the worth-while habits that hold the life steady and true through all the years.

THE CRADLE ROLL DEPARTMENT

Origin. The cradle roll idea began in the Central Baptist Church of Elizabeth, New Jersey, in 1884, and has spread until there are thousands of cradle rolls all over the world. In the United States alone, there are probably one and one-half million enrolled in more than fifty thousand cradle roll departments.

A Bit of Prophecy. Present indications in the literature of child life and in the practice of kindergarten colleges, lead us to believe that in the next decade far more attention will be given to this pre-school age child than is *now* given to the beginners. For this reason, we give in this chapter more space to the consideration of the cradle roll department.

Rooms for Bible Roll Classes,—the prettiest of all church-school rooms, homelike, sunlit, well heated, and ventilated, tinted walls, attractive curtains and shades.

Equipment. Warm rug, tiny chairs, blackboards set low, flowering plants, perhaps birds in cages by windows, blocks and objects of interest.

Program. Simple, varied, short, exercises (finger, motion, marching); the songs, prayers, and stories, all should be short, and with much repetition.

Courses. The best present object lessons which are very simple and arranged in ten group subjects: the food we eat, the clothes we wear, the houses we live in, our families, our helpers, other helpers, our pets, the world of outdoors, ourselves, little duties. There are four to seven lessons in each group, total fifty-two, or

enough for one whole year. Special lessons for Christmas and other seasons. These should start the first Sunday in October. *Teachers' equipment* consists of her text-book, a nest of colored picture blocks, a box of objects, and a set of picture folders for the child to take home.

Ways of Securing Members for the Cradle Roll Department. The following ways have been tried: (1) pastor's visitation records, (2) through personal visits of cradle roll principal, (3) home department principal's visits, (4) secured at time of church-school census, house-to-house visitation, (5) pastor's pulpit invitation to parents, (6) through notices in church calendar or weekly bulletin, (7) church-school superintendent's interest and appeals, (8) definite listing of names of babies whose brothers and sisters are in different departments of church school, (9) watching birth notices in daily papers, (10) watching moving vans which carry baby carriages, (11) friendly conversations by cradle roll principal with mothers seen on street pushing baby carriages, (12) through calls made by visitors as helpers to cradle roll principal, (13) through posters which carry pictures and invitations, (14) through letters and postcards sent by church-school officers, (15) through parent-teacher associations, mothers' club, and classes, (16) through special effort on children's day, (17) through definite enlistment on the annual cradle roll day.

Advantages of a Cradle Roll Department: (1) Heads the child churchward and Christward; (2) commends itself to Christ, who said, "Let the little children come;" (3) creates a bond of interest between parents and the church and church school; (4) often enlists mothers in a mothers' club or parent-teacher associa-

tion; (5) sometimes makes possible a mothers' class at the church school; (6) often the means of winning non-church-going parents to Christ and the church; (7) puts responsibility upon parents for the Christian nurture of their children; (8) gives the church and church school a sort of first mortgage on the child; (9) one of the best ways of recruiting the church school; (10) gives a wide open home-door to the pastor or church visitor; (11) a large, successful department attracts special and favorable attention to the church or church school with which connected; (12) awakens in the church itself the sense of obligation and the privilege of ministering to children; (13) often puts the church next to some of its finest, quiet, constructive charity work; and (14) offers service to the cradle roll principal and many young people as visitors and helpers.

The Principal's Privileges and Duties: (1) Enrolls the babies, using index cards for purpose (date, name, birthday, father's name, mother's name, names of brothers or sisters in church school, address); (2) arranges public recognition service for the new department before the whole church school; (3) invites mothers to be present and provides helpers for them; (4) gives certificates of membership; (5) places names on the church school's large cradle roll; (6) selects competent assistants (room helpers, bright girls in middle teens, often best,—home visitors, visitors should be more mature so they can better understand and help mothers,—messengers, often from the juniors to carry letters, notices, membership cards, literature, etc.); (7) trains and directs these assistants through reading and study courses; (8) enlists the interest of adult classes or church groups, men or women, (a) where charity is needed, (b) where automobiles are needed; (9) keeps

in touch with pastor or church visitor in cases needing pastoral ministry; (10) sends birthday cards, flowers, and letters of cheer and condolence; (11) visits the babies' homes, especially in time of sickness and sorrow; (12) keeps the cradle roll department constantly before the church school and church; (13) conducts cradle roll parties; (14) in some cases makes provision for cradle roll nursery at church; (15) prepares the cradle roll department for participation in special church-school events (rally day in autumn, promotion day in autumn, Christmas, Easter, children's week in April, children's day in June, cradle roll day); (16) promotes mothers' club or class, suggesting books and courses, prayers, stories, and songs; (17) circulates literature for mothers; (18) supervises Sunday instruction for older cradle roll members, selecting courses and securing teachers; (19) prepares annual report for the church-school superintendent.

A GLANCE AT THE BEGINNER'S CHILD

The little child four and five has the following traits: (1) a fidgety moving about; (2) a flitting imagination; (3) a play spirit; (4) an insatiable curiosity; (5) a frankness in speech and manner; (6) a limited vocabulary; (7) a small range of interests; (8) a circumscribed experience; (9) a pliability in muscle and in mind; (10) a lack of concentration; (11) a sensitiveness; and (12) a credulity that must not be shattered but nurtured into a lifelong faith.

THE BEGINNERS' DEPARTMENT

Children's supervisors have set up certain standards based on the nature of early childhood,—upon what seems to be possible for a child of four and five. The

so-called international standards may be stated here in substance. Although they need revision, they point the way.

Conduct Expected: Love, trust, and reverence for God, association of the heavenly Father with daily life, right behavior, love for God through prayer, praise, and effort to please Him, love for others through acts of helpfulness.

Child Should Have: A knowledge of the power of God to give love, protection, and care, a consciousness of God as his heavenly Father and Jesus Christ as his friend, ideals of right conduct, opportunities for worship, opportunities for helpfulness.

Provision Should Be Made for: (1) Religious instruction and religious experience suited to the child of beginners' age, secured through the use of beginners' graded lessons, the story method and informal conversations with pictures and objects, contact with nature; (2) an environment which fosters religious feeling, secured by providing a separate room (curtained or screened place where room is not available), making the room or corner attractive, homelike, and childlike, lighted and well ventilated, appropriate in color and decoration, furnishing chairs suitable for little children (preferably arranged in a circle), adequate materials for teacher and children, having separate program for the entire session where room is available; (3) opportunities for self-expression, secured through worship in song, prayer, offerings, and Bible verses, conversation, retelling of stories and handwork, self-control, and deeds of kindness; (4) teachers qualified by nature, training, and religious experience, that is, teachers who possess a sympathetic understanding of child life, have a personality attractive and helpful to children, seek

frequent contact with little children in their home, school, and play life, graduates or students in a training course, and who lead a sincere Christian life; (5) children of similar interests and limitations grouped into a beginners' class or department, comprising children four and five years of age, having a teacher or principal and assistants, and the promoting of children about six years of age to the primary department on annual promotion day.

Lessons: The two-year course prepared by Frances W. Danielson has set a high standard. There are other good courses.

Expression for Beginners: (1) Handwork, such as picture pasting, coloring, tracing, paper cutting, tearing and foldings, sand table, and simple clay modeling; (2) songs, and (3) prayers that are short, simple, expressive of child nature; (4) service for others, flowers for sick classmates, shut-in child, or aged.

Organization and Administration: There are needed: principal, teachers, pianist, keeper of records, caretakers, and other assistants. The principal should be a lover of children, patient, kind, cheerful, with a quiet, pleasing vioce. Her duties are: (1) to train and supervise teachers; (2) classify pupils; (3) select courses and materials of instruction; (4) arrange all programs for Sunday and special days; (5) conduct the circle talk and general features of program; (6) welcome members from cradle roll class; (7) get pupils ready for promotion to primary department; (8) keep the beginners' department before the church school; (9) cooperate with homes, for lesson help, in times of sickness, birthday greetings, cases of special need.

Room: Should be (1) large and separate, if pos-

sible with sound and sight-proof walls; (2) on main floor; (3) southeast corner with many windows; (4) well heated in winter and cooled in summer; (5) good ventilation summer and winter; (6) quiet, cheerful color scheme, with walls and ceilings some warm tint, with window shades and decorations in harmony.

Equipment: (1) Rug (quiet colors); (2) small, white tables, about twenty inches high, if at all; (3) small, white chairs, about twelve inches high; (4) sand table about twenty inches high; (5) piano, (6) wall pictures hung low on level with eyes of children and so they can touch them (copies of best,—seasonal, home, animal pets, nature scenes, children playing); (7) low-set blackboards; (8) birds and flowers; (9) cabinets for lesson courses, teaching objects, kindergarten materials, models, scissors, paper, paste, etc.; (10) desk for principal and teachers.

Program: (1) Purpose of program may be, according to Frances W. Danielson, five fold: (a) to create a sense of good fellowship and intimacy (greetings); (b) to afford opportunity for worship (prayer and songs); (c) to call forth the children's ideas; (d) to present new thoughts (story periods); (e) to give scope for expression on their part (offering, play, handwork); (2) kind of program, simple, varied, flexible, short portions; (3) length of program, a beginners' specialist makes this time schedule: Quiet music and greetings, seven minutes; opening prayer and offering, eight minutes; circle talk, twenty-two minutes; rest period, three minutes; story period, twelve minutes; dismissal, eight minutes, making a total of sixty minutes.

A GLANCE AT THE PRIMARY CHILD

The normal pupil in middle childhood, ages six, seven and eight, has the following characteristics: (1) a very active body, always wanting to do something; (2) mind and heart hunger for knowledge and power; (3) intense loyalty to parents, teacher, friend; (4) imitation, a deliberate choosing to be and to do as others; (5) an inquisitiveness with initiative and persistence in it; and (6) a more controlled and directed imagination. This child ordinarily has started to school and, therefore, has an ever-widening social horizon, with a large vocabulary, closer observation, ever-widening experience, and more complex interests.

We commend a book by Mary T. Whitley, *A Study of the Little Child,* for workers with beginners, and in this connection, also her book, *A Study of the Primary Child,* whose chapter titles are: What They Are as They Come to Us—What They Bring to Us—Ways They Feel and What They Want to Do—Response to New Atmosphere and Relationships—Physical Powers —Need of Mental Satisfaction—Imagination—Attitude Toward People—Modification of Character—Religious Growth.

THE PRIMARY DEPARTMENT

Primary supervisors hold in substance to the following so-called International primary standards.

The conduct of the primary child may manifest: Love, trust, reverence, and obedience to God the Father and Jesus Christ the Saviour; recognitions of the heavenly Father in daily life; love of God through worship; love and reverence for God's Book, God's

day, and God's house; increasing power to act in response to ever-enlarging ideas of what is right and desirable; increasing spirit of obedience and helpfulness; and increasing power to give love and forget self in social relations.

The primary child should have: A knowledge of God in His love, care, might, and power to give help and guidance; a consciousness of God as the heavenly Father and Jesus Christ the helper and Saviour; experience and training in worship; happy associations with God's Book, God's day, God's house; instruction concerning what is right and wrong, proper examples and opportunities for choosing the right; opportunities for helpfulness; and opportunities for play and service in cooperation with others.

Provision should be made for: (1) Religious instruction and religious experience suited to the children of primary age, secured through the use of primary graded lessons (graded primary supplemental lessons with the uniform lessons when used), the story method, with pictures, blackboard, and illustrative material, graded missionary and other instruction; (2) worship which expresses the child's religious feeling, secured through,—appropriate service of worship, reverent atmosphere and proper environment, the teacher's spirit and manner, and contact with nature; (3) an environment which inspires order and reverence, and is conducive to worship and work, secured by,—a separate room (curtained or screened place, where a room is not available), light and well ventilated, attractive decorations and arrangement, comfortable chairs and class tables, adequate material for teachers and children, and a separate program for entire session, where a room is available; (4) opportunities for self-

expression alone and with others, secured through,—worship in song, prayer, and scriptures, conversation, retelling of stories, recalling memory verses and handwork, giving, which includes missionary offerings, and unselfishness, self-control, and acts of service; (5) teachers qualified by nature, training and religious experience; that is, teachers who possess a sympathetic understanding of child life, have a personality attractive and helpful to children, seek frequent contact with little children in their home, school, and play life, and who are graduates or students in a training course, a school of principles and methods, or a community training school, lead a sincere Christian life; (6) children, six, seven, and eight years of age, grouped into a class or department, according to age, interest, and ability; in a small school, a primary class separate from other classes; in a larger school, a primary department, with a principal, officers, class teachers, and classes comprising not more than eight children, class groups of six-year-olds in grade one, seven in grade two, and eight in grade three, and with promotion of children from grade to grade within the department and graduation from the third grade into the junior department, with recognition on the annual promotion day.

Materials and Methods of Instruction: The best-trained teachers demand some graded series, either the departmental or the closely graded. Other teachers use the uniform lessons. The methods include recitation of the simple sort, story-telling in abundance, handwork, easy projects, dramatics, music, and pictures.

Rooms: Large, cheerful, well lighted and heated, not in basement, one large room for assembly, with three

or more small class rooms with solid walls, if possible, also cloak room and nearby toilets.

Equipment: (1) Tables, chairs, and piano; (2) lesson texts for teachers and pupils; (3) handwork supplies—pencils, crayons, drawing paper, scissors, paste, molding boards, sand trays, etc.; (4) blackboards, class and lap; (5) pictures, wall and lesson course pictures; (6) note books; (7) record books; (8) boxes and cabinets for keeping lesson supplies and handwork materials.

Organization and Administration: A principal and assistants, teachers, pianist, record keepers, room helpers are needed. Monthly, and if possible, weekly conferences should be held, setting up such organization as will make possible the realization of the standards above mentioned.

Programs: The children's work supervisor, the primary principal, and helpers should plan such programs of instruction and expression through worship, play, and service activities as will guarantee to the children their mental and spiritual birthright. Books of primary programs are available. The teachers' manuals in the graded lesson series give full directions for the conduct of the department. Valuable suggestions often are made in teachers' helps in the uniform series. Journals abound in practical plans. There is need of variety and progress from Sunday to Sunday, in all programs used.

A SNAPSHOT OF JUNIORS

It is hard to get a time-exposure of juniors. A moving picture is easier. These boys and girls of nine, ten, and eleven years of age, normally, show the following traits: (1) bounding health, inexhaustible

vitality; (2) steam engine, or some other kind of energy; (3) love of reading; (4) good memory; (5) love of questioning; (6) fact-hunger; (7) collecting instinct; (8) friendliness; (9) habits easily formed; and (10) susceptibility to evangelistic appeals. The junior period is the "wonderful" time of childhood. These pre-adolescents are a challenge to the best supervisor and teacher. Discipline is not easy. The results, however, of capable service in their behalf are most gratifying.

THE JUNIOR DEPARTMENT

Junior specialists have set up International standards which, in substance, are given here as a guide to junior principals and teachers.

A junior's conduct may manifest: Love and loyalty to God the Creator and Father, and to Jesus Christ as daily Companion, Guide and King; acceptance and public confession of Jesus Christ as his Saviour; reverence, love, praise, and thanksgiving through worship; right choices and decisions in increasing numbers; acts in accord with ideals of moral heroism; habits of church attendance, daily Bible study, daily prayer, and systematic, intelligent giving; growth of a life of service to others; an unselfish and cooperative spirit in social relations.

The junior pupil should have: Knowledge of God in His creative and sustaining power, and of Jesus Christ in His power and majesty; personal knowledge of Jesus Christ as his Saviour; experience and training in worship; such acquaintance with the lives of heroes of the faith as will make him feel the attractiveness and value of right behavior; knowledge of Bible content and related facts of geography and history; an

understanding of what is meant by a Christian life for a junior child; opportunities for service; ample opportunity for social contact under guidance.

Provision should be made for: (1) Religious instruction and religious experience suited to this stage of moral and spiritual development, secured through,—the use of junior graded lessons, graded junior supplemental lessons, with the uniform lessons when used (some denominations recognize only graded lessons), special studies in the life of Christ, a combination of the story, recitation, and question methods in teaching, with use of Bible by pupils, and suitable handwork, the use of pictures, blackboards, maps and other available illustrative material, the memorization of scripture and church hymns related to the lesson text, frequent competitive map memory and Bible drills between classes, graded correlated missionary instruction, graded correlated temperance instruction; (2) worship which expresses feelings and aspirations possible to a junior child, secured through,—appropriate service of worship, reverent atmosphere and proper environment, the principal's spirit and manner, and the teacher's reverent participation in the service; (3) an environment which inspires natural, reverent worship, and is conducive to orderly study and work secured through,—a separate room (curtained or screened place where room is not available), light and well ventilated, separated classes during lesson period (partitions, curtains, or screens), attractive decorations and arrangement, comfortable chairs and class tables, adequate materials for teachers and pupils, a separate program for entire session where a room is available; (4) stimulation through incentives and recognition, in order that right actions may become habitual, secured

by,—credits given for regularity, punctuality, systematic giving, daily Bible readings and study, memory work, neatness and completeness in handwork, church attendance; department honor roll, department motto, such as "Be ye doers of the word," teacher's example and helpfulness, exhibit of pupil's work; (5) opportunities for self-expression in conduct, individual and social, secured through,—worship in hymn, prayer and scripture, participation in class or department drills, doing required handwork, giving to the local church, missions and benevolences, departmental and individual acts of service, signing the temperance and anti-cigarette pledge, frequent social gatherings, entering into church membership; (6) teachers qualified by nature, religious experience and training; that is, teachers who possess a sympathetic understanding of the experiences, needs and possibilities of junior boys and girls, who meet the needs of these pupils for Christian adult companionship in everyday life, who live, worship, and work in harmony with all that is desired for the pupils, who are graduates or students in a training course, a community training school, or a school of principles and methods, and are continuing their specialized training in a graded union, or by the reading of one specialization book a year; (7) pupils of nine, ten, eleven years of age grouped into classes or a department, according to age, sex, interest and ability; in a small school, a class of boys and a class of girls, separated from other classes, in a large school, a junior department, with a principal, officers, class teachers, and classes comprising not more than eight boys or girls; class groups, nine-year-olds in grade four, ten-year-olds in grade five, and eleven-year-olds in grade six, promotion of pupils from grade to grade

within the department, graduation from the sixth grade into the intermediate department, with recognition on the annual promotion day.

Materials, Methods, Organization and Programs: There are many valuable handbooks on junior plans, giving source materials for instruction and expression with vital methods, and types of efficient organization, all aiming at the realization of the above standards. Teachers' journals also give help. In large, efficient schools, juniors have a department assembly room with several adjoining class rooms having solid, sound-proof partitions.

The best church schools use graded lessons, either the closely graded courses or the departmentally graded series. For the most part, schools use the International system, although some use the graded courses issued by general publishers. Other church schools use the improved uniform series, either the International system issued by denominational houses, or by non-denominational publishers.

The supervisor understands the best teaching methods for juniors are stories, hand work, and project-problems. A number of books are available on the principles and methods of teaching, with special reference to the junior group. Practically all of the teachers' books in the graded series have large sections on "Suggestions to Teachers."

On organization and programs, a number of good books are available. We commend to supervisors of junior work the following books: *Junior Method in the Church School,* by Marie Cole Powell. The chapter titles are: The Junior World—The Junior Child—Finding Standards in the Junior's Experience—The

Curriculum for the Junior Child—Available Materials and How to Enrich Them—The Art of Teaching Juniors—Types of Teaching—The Classroom Period—The Use of the Story in the Junior Department—Telling Stories to Juniors—Educating Juniors Through Worship—The Elements of a Service of Worship—Planning the Worship Program—Education Through Activity—Education Through Manual Work—Education Through Dramatization—Training in Service—The Junior Department at Work—The Junior and the Church—The Junior Teacher.

Church Work with Juniors, by Meme Brockway. The chapter titles are: The Church and its Juniors—Junior Boys and Girls—Organization—Equipment—Programs—Memory Work and Drills—Story-Telling and Dramatization—Expression Through Handwork and Service—Incentives and Promotion—Winning Juniors for Christ.

Junior Department Organization and Administration, by Ida M. Koontz, who treats of the following subjects: Department Organization—Organization of Junior Life—Teachers—Rooms and Equipment—Building the Program—Worship—Other Program Features—Incentives, Credits and Recognition—Observance of Special Days—Extension Organization and Through-the-Week Activities.

These books also will be helpful: *A Curriculum of Worship for the Junior Church School,* by Edna M. Crandall, *Training Juniors in Worship,* by Mary Alice Jones, *The Junior Worker and Work,* by Josephine L. Baldwin, *The Juniors: How to Teach and Train Them,* by Maud Junkin Baldwin, *All About the Junior,* by Elizabeth Williams Sudlow, *Our Junior Department,* by Jeanette A. McNaughton.

THE FAITHFUL WORKER WITH CHILDREN

The supervisor, the principal, the teacher, the parent —each leader of children who is sincerely true to her trust—is amply rewarded. Lucy Rider Meyer voices the divine and human partnership in these words:

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine.
He looked at them—the look of One divine!—
Then turned and looked at me: But they are Mine.

"O God! I said. I understand at last,
Forgive! and henceforth I will bondslave be
To Thy least, frailest little ones;
I would not more be free.
He smiled and said, It is to Me."

X

KNOWING YOUNG PEOPLE

EVERY church, however small, should have a supervisor of work with young people. If there is any young people's group at all, there should be a recognized head who plans, directs, and conserves. In many large churches, this officer is a highly trained and well paid one. Scores of exceptionally fine young people have either qualified for efficient service and are now professionally employed, or are in preparation for this field of life work, which in far-reaching importance is second to none. Religious education departments in colleges and universities also in seminaries and in special schools of religious education offer attractive courses of recognized educational values for those taking up this vocation as a profession. Training courses for volunteer supervisors are available in institutes, conferences, and summer schools, also through correspondence study and reading courses. In these days, ignorance and inefficiency are inexcusable.

THE SUPERVISOR'S STUDY

The pages of this chapter are offered for immediate help to those in actual service, paid or volunteer. The paragraphs are only hints in the direction of more intensive reading and study. The limitations of a chapter's presentation prevent detailed suggestions. Each paragraph, in a way, is a window through which the supervisor may look to the farther reaches of the sub-

ject. It is hoped that the look may lead to the search which will richly reward the searcher.

To know the psychology of the age groups served is of first and chief value to the supervisor for himself (herself) and those he serves who may participate as teachers and officers, divisional, departmental, and in class, club, society, or other group. Every leader of young people, whatever form his leadership may take, must know the nature of the human-life-stuff which he hopes to use and conserve. He builds without foundation who ignores the marked characteristics of adolescents. His superstructure of organization, instruction, and expression may be mere theoretical castles-in-the-air in which no flesh-and-blood human can or should dwell. The form of service must rest down upon a sane psychology or, to change from an architectural figure to mechanics, the service must gear into the nature and needs of the individual and the group. Defective gearing-in means lost motion, hit-and-miss headway, and results that are disappointing. The whole truth quickly put clothes itself neither in architectural nor mechanical terms, but in *genetic*. All programs must *grow* out of the nature and needs of adolescents. A sketchy introductory study in terms easily understood will be helpful to the leaders of young people.

THE PERIOD OF ADOLESCENCE

By young people, we mean those who are in the period of adolescence. Adolescence is the span of life between puberty and maturity, averaging about twelve years. Puberty marks the physical beginnings of sex life, with its divinely given procreative power. It is the only empirical test of the dawning of adolescence. For girls, normally, it comes between twelve and

fourteen, and for boys, normally, between thirteen and fifteen, averaging about one year earlier for girls. Time of puberty varies in different races, climates, heredities, and conditions of living. In North America it is exceptional to begin before eleven or later than fifteen or sixteen. Adolescence is not a fenced-off segment of life, but a natural part of the unfolding process and must be related in our thinking with childhood on the one side and adulthood on the other. In his *Psychology of Adolescence,* Tracy reminds us as follows:

"Adolescence is not a life by itself, but a stage in the total life. The attempt to study it by itself alone would inevitably end in misunderstanding. Striking and characteristic as its peculiar features are, they have their preparatory conditions in the preceding periods, and many of their effects persist unto the end of life. There is no characteristic of adolescence whose germ may not be found in childhood, and whose consequences may not be traced in maturity and old age. No adequate understanding of this period is possible unless one looks also beyond the period in both directions. They little know of adolescence who only adolescence know. Back of adolescence are boyhood and childhood, and back of childhood are the forces of heredity, and all about the individual are the diverse operations of the environment; while, on the other hand, youth develops into maturity and maturity is succeeded by senescence, decay, and death. Nay, further, according to the prevailing view of our race, the individual was made to continue into a life beyond that which now is; and in the consideration of what he is, as well as of that which he should become through education, all these things should be taken into account."

KNOWING EARLY AND MIDDLE ADOLESCENTS

The whole of adolescence divides into three periods, early, middle, and later. The calendar again cannot

arbitrarily fix boundaries by years. More recently, religious educators, for organizational purposes and church-school grading, have been using age groupings as follows: early adolescence, 12, 13, 14 (intermediate); middle, 15, 16, 17 (senior); and later, 18 on to 23, inclusive (young people). This classification may not be the best, but it is probably as good as the church-school leader can devise with the understanding that physiology is the determinant, especially for the first two groups. Early and middle adolescence correspond to the junior and senior high school periods, while later adolescence is the age of college or entrance on business.

As in the previous chapter, so in this, the church-school leader will find an airplane view this time of the kingdom of youth, with a few of the outstanding characteristics of adolescence described and in every-day language such as he that "flyeth" may understand. The following paragraphs are only hints in the direction of fuller technical studies that the leader should pursue.

Since the time of appearance of traits differs more widely in the early and middle periods, due to the uncertainty of puberty, it seems best to treat these together.

Early adolescence is the awakening time physically, mentally, and morally. It is the time when nature says to boys and girls, "Ye must be born again" physically. The infolded vitality of later childhood now unfolds in the dawning days of youthhood. There is also a mental, an educational awakening, though more gradual, for the mind reaches begin to extend. High school horizons begin to appear. The junior high school of today gives a broader outlook than the old

four-year high school of two decades ago, and the senior high school, with its enriched curriculum, gives better instruction in the physical and social sciences than most colleges of a generation ago. The church school cannot afford to be mentally dead when into its classrooms come boys and girls mentally awake to the wonders of nature and human nature.

With the adolescent's increased physical and mental powers come intensified moral problems. Almost daily he comes to the fork in the road and faces an ethical situation that demands immediate and individual decision. It is here in these yeasty years of early adolescence that the boy needs the confidential comradeship of a wise, sympathetic father, or a man teacher in the church school, and for identically the same reasons, the girl needs an informed and chummy mother, or a splendid, understanding Christian woman as a church-school leader and friend. These years are also the awakening time emotionally, for often physical desires, appetites, and passions stir themselves into a fury. Experiences are such as childhood did not have. It is a time of stress and storm on the lake of life, because it is all new and because judgment and self-control are not yet at the pilot wheel. It is not at all a surprise to know that most recent thorough studies place the greatest spiritual awakening in this early adolescent group. Social and vocational awakening come in the middle period and mature in later adolescence.

Specific traits of early and middle adolescence, simply put, are as follows:

Rapid Physical Growth and Development. These years mark the most rapid proportionate bodily growth of any period except the first three years of life.

Muscles, bones, tissues are in a great marathon. In the first few months bones seem to win, later, muscles speed up, otherwise the early adolescent would be doomed to the awkward squad forever. Tyler, in his *Growth and Education,* and Tracy, in his *Psychology of Adolescence,* and Miller, in his *Education for the Needs of Life,* give us interesting figures with reference to comparative growths. Kirkpatrick, in his *Individual in the Making,* gives this table, showing proportionate size of head, body, arm, and leg of an adult and a child. It is opportune here that we may realize that adolescence is the time when these proportions are changed, and rapidly so.

Comparative Sizes		
Part	*Adult*	*Child*
Head	2	1
Body	3	1
Arm	4	1
Leg	5	1

Comparing boys and girls as to *weight,* Tracy says: The rate of increase in weight in boys culminates at about sixteen, that of girls two or three years earlier. Girls, on an average, are heavier than boys for about two years, i.e., from thirteen to fifteen, but boys are heavier at all other times. By the end of the period of the teens, both boys and girls have nearly reached normal adult weight. As to *heights,* he gives these figures: for boys at twelve, height fifty-five inches; at thirteen, about fifty-seven; at fourteen, about sixty; at fifteen,

about sixty-two or sixty-three; at sixteen, about sixty-five; after sixteen, slower growth in height until maximum between twenty-one and twenty-three. As to the heights of girls: at twelve, slightly taller than boys; at thirteen, they lead by nearly an inch; at fourteen, their lead is reduced, and at fifteen it disappears. At sixteen, the average boy is more than two inches taller than the average girl. The church-school leader vitally concerned should read what Professor Tracy says concerning the growth during adolescence of brain, circulatory, respiratory, nervous, muscular, and skeletonic systems.

Tyler's figures are:

"At twelve years of age, the normal boy weighs about seventy-seven pounds; at fifteen, one hundred and seven. . . . The girl's acceleration in weight comes one year earlier than in the boy. At twelve, a girl has two-thirds of her weight at twenty years. At fifteen, nine-tenths. A boy's height at twelve is normally fifty-five inches; at fifteen, it is sixty-three inches. A boy gains eleven per cent in height from twelve to fourteen. At twelve he has four-fifths of his adult height; at fifteen, nine-tenths. At twelve the girl is one inch taller than the boy, but during the following four years, the boy will overtake her in height."

Miller's studies lead him to these facts:

"Physical growth is very rapid at the beginning of adolescence. Particularly is this true of height. Extreme cases have been known of increase in height of twelve or thirteen inches in a single year. But this is very unusual. Growth in weight lags behind increase in height; it is slower and continues for several years after growth in height has slowed down or ceased. . . . Girls attain their height earlier than boys of the same age in height and weight. Later the boys shoot up and become ultimately taller and heavier on the average than girls."

During all of this rapid growth, parents and leaders who are wise will be patient and will be especially careful to prevent overplay and overwork.

Primitive Pugilistic Instincts. One of the race inheritances is the fighting instinct. When the time of rapid physical growth comes for boys, at least, there is a tendency to want to settle disputes in the primeval-forest fashion. The gradual introduction of controls in the experiences of childhood, saturated with Christian idealism, will prepare the way for the righteous subjugation of this savage trait and its direction into channels of victory over physical and other temptations. The instinct itself is God-given and should not be destroyed. The church-school leader's chief task is to direct it to worthy ends.

Omnivorous Appetites. Growth means grub. The engine of physical power demands fuel and plenty of it. Healthy boys and girls both can be defined at this age as "an appetite with the skin pulled over it." The writer, in his book, *Brothering the Boy,* tells the following story: The father of a thirteen-year-old boy who has an eighteen-year-old sister, watched him stow away a good-sized breakfast, and then said, "C——, last night at the Y. M. C. A., Mr. Raffety said boys like you were in the grub-age." C——, as quick as a flash, replied, "Papa, I'd rather be in the grub-age than where sis is; she is in the garb-age." Long ago, the writer's experience as a probation officer in the juvenile court, led him to believe that there is a very vital connection between an impoverished body and the tendency to crime. Wholesome food bears a direct relation to wholesome character. Eccentric appetites, especially of girls at this age, for eccentric foods often impair their health just at a time when they need

superstrength. Quite often the health of boys is not as good as in later childhood, for the same reason.

Snobbishness. More immaturities of an immature period of life. Early adolescence is a time when race prejudices, class or clique hatreds, social-set distinctions, run riot. Every church-school leader of this age knows what these primitive tribal traits mean in the harmony or discord of class or club organization. Girls turn up their noses; boys turn up their fists. This means snub time for some member of some class or group. Investigations show that this very thing hangs high the exit sign over many church schools.

Heredity's Ups and Downs. Puberty time is heredity time. When the physical life of boys and girls is going through the stress and storm of early adolescence, and the whole body is shaken up, getting ready for the readjustments of the later teens, it is then that heredity's prenatal mortgage is pretty apt to be foreclosed. Traits that are good and traits that are bad begin to appear. The church-school leader of Jack or Janet does well to exercise himself in patience before passing quick judgment on their conduct. Perhaps the father and mother can throw some light on the unexpected turn taken in their behavior. A long look through the ancestral ark may also reveal a few interesting facts. Did not Oliver Wendell Holmes say: "If you want to know a boy, begin by studying his grandfather"? The church-school leader can well afford often to pull a rocking-chair up alongside of that of grandpa and grandma and silently learn of them such valuable information as will make his leadership more efficient. Heredity that blesses and heredity that blights play important parts in the drama of adolescent life. Certainly, every child has a right to be well born, to enter

life without heredity's awful handicaps upon him. Scientific men are quite agreed that the evil effects of alcoholism and the diseases of sex-sins are transmittable and are, therefore, damning hundreds of the race. "The fathers have eaten sour grapes, and the children's teeth are set on edge,"—a piece of age-old wisdom.

Fun-Mania. Youth time is fun-mad time. F-U-N is the cable code that reaches youth any time, anywhere, in any land. It is the Esperanto language of adolescents. Fun may be the dessert, the relish, in adult life, but for youth it is the dinner, dessert, and all, with many a lunch between meals. Fun they will have, and should have, somewhere. The serious and sensible question for all church-school leaders to face is this: Will they satisfy this natural love for fun in commercialized, paganized places of amusement, or will the churches of Christ capitalize on this trait of youth and provide a variety of good times, and cooperate with high-minded Christian men willing to do so, under the wholesome influences that hold young life to the things that make for Christian ideals, character, and conduct. It is a solemn thought that the church schools of America have within their forces the power sufficiently strong to control the fun supply of most communities.

Elemental Justice. There is a sense of honor in the early adolescent years which leaders must recognize and use. It is the sure foundation on which character's superstructure must be built. In games, class sessions, and various activities we often hear such expressions as "fair play," "square deal," "above board," "honor bright," "cross your heart," all significant of an inborn love of right dealing, that must be respected. The adolescent's associates and leaders in basketball, Bible

lesson, or business meeting, does not matter which, are all subject any time to the white light of their supreme court of justice.

Eccentric Interests. We may call them hobbies, freakish follies, pastimes, or by-paths to the land of keen delight,—whatever the label, boys and girls in the early teens "just love" to do some things out of regular routine of home, church, or school duties,—and who does not? Kodaking, electricity, radio, taxidermy, water color, "playing" in wood, leather, paper, gesso or what not,—it gives release from "scheduled slavery" which is welcomed. Like the by-products of great industries, quite often these by-paths in youth lead to fields of life investments, yielding rare treasure. The boy's hobby-horse may turn out to be the winged steed of the man's best successes for himself and others.

Habit-fixing. As later childhood was a period of habit formation, so early and middle adolescence is the habit-fixing time. The church-school leader, with the wider experience and the long look ahead, will skillfully help his boys and girls to throw off the habits that hinder and harm, and fix the habits that will be life's surest anchors in the trying years of manhood making.

Devotion to Leaders. Loyalties in later childhood are a fact, but are fleeting, whereas now they become more personal and permanent. The junior period is not hero-worship time. Boys and girls then respect, admire and even love heroes and heroines, but not until the early teens do they single out, put on a pedestal, and worship. On the street, in a book, magazine, or movie, somewhere, in fact or fiction, the hero or heroine looms up,—then idolatry begins.

Love of the Open. The adolescent, when physically

"born again," is born a scout, a lover of the open. Whether male or female, the trail lures on and out to a freedom from the restraint of houses, streets, laws and elders. This migratory instinct is a natural craving for God's great out-of-doors. It is a primitive trait projected down through all the ages. It is a yearning to break with that "cabined, confined, conquered" compulsion that cramps and shrivels the soul. It is a desire to feel the thrill of a little authority, self-made. Camping, hunting, fishing, hiking, biking, horseback riding, "Fording"—anything is a "joy forever," that gives the new adolescent-developing-personality a chance to express itself. Here is the leader's great open sesame. Supplying this heart-hunger of youth, or sharing in it, is the leader's supreme privilege and joy.

Chumminess. Early and middle adolescence is chum time. Said a mother, "those two girls are just like Siamese twins." And one of the hard-to-explain things is that this consciousness of kind, as the sociologists call it, leaps the barriers of race, raiment and religion. A Hebrew boy and an Irish boy have been known to link soul to soul in a chummery that nothing could break.

Gregariousness. The time of cliques among girls and gangs among boys is in early adolescence. This, again, is a tribal trait which every leader must take into account in all his organizational plans for these groups. He digs his own grave if he attempts to set up a rival government. Instead of condemning this socialized expression of self-reign, the leader, moving along horizontal lines, will capture this organizing spirit and channel it into classes that will be an honor to the school.

Pep-speech Time. Every parent and church-school leader knows that high school boys and girls delight to shock the devotees-of-the-dictionary. Whatever grades they may make in the languages, they always register A+ in "slanguage," and, indirectly, they contribute to the word-making enterprise, for many words now moving in the polite society of the *literati* were once considered low-browed slang. What should church-school leaders do about it? Condemn it? Better not. Simply let it alone.

Acute Self-consciousness. Very largely the result of rapid growth and consequent physical awkwardness, or it may be charged up to an enlarged ego, or it may be the legitimate struggle of the adolescent to release himself from the chrysalis cocoon of childhood. Anyway, the leader must be patient and considerate, which he will be if he should become reminiscent. Superselfness is absolutely necessary that personality may come into its own in the march toward maturity.

Silliness in Mannerisms and Jests. Simply the superficial effervescence of immaturity. The wise leader laughs at it and lets it alone. There are "giggly wigglys" all over the world doing a "self-serve" business. "O you silly thing, you are just like I used to be." The mother was right, for daughter looked at "dad" and got a knowing wink. Care free, fun-loving, lovable lads and lassies,—they pass this way only once.

Headiness. Appendicitis may yield to a surgeon's knife, but "stubbornitis" does not "go" that way. The over-developed will in adolescent boy or girl creates a problem of no small proportions. The casualty list right here is sometimes alarming. Stubborn boys run away and hearts and homes are broken. Headstrong girls often under the spell of chums do "crazy-fool"

things counter to the wishes of parents. Sometimes parents and leaders insist on the perpendicular approach, seeing one side only, and thus are to blame. And sometimes again, in spite of parental and leadership reasonableness, adolescents become wilful and, by their disobedience, bring sorrow to their best friends.

"Pendulumbago" is another malady of early and middle adolescence, swinging from one extreme to another. It is a time of groans and grins, with many superlatives in language and life. The leader's own well-balanced character and behavior will do much to restore equilibrium and sanity in those he leads.

Time of De- or Re-generation. The early adolescent years for some mark the time of crime, as juvenile court records show; for others the time of conversion and church loyalties, as all such statistics reveal. The sad or the glad swing of the life is due to many things, of course, but after all, it is largely a case of leadership, vicious on the one hand, and Christian on the other. Early adolescence is an emotional crisis time,—as life swings to one extreme, it brings sorrow and misery or, swinging in the other direction, there is joy and peace. Marion Lawrance, prince of church-school leaders, told the following story: "John Prucha and Leon Czolgosz were schoolmates in day school. They had the same kind of chance, one apparently no more promising than the other. The first one went to Sunday school and learned from the Bible the right principles of right living and right citizenship. He is now Bohemian pastor of a Congregational church in Ohio. The second lad, with every opportunity the first one had, refused to go to Sunday school and grew up on the street. The fatal bullet that took from our country its

beloved president, William McKinley, was fired by this second lad in the music hall at Buffalo."

KNOWING LATER ADOLESCENTS

The period from eighteen to twenty-three or -four is exceedingly important, but the most critical time is in early and middle adolescence, hence more space has been given to these years, for the church-school leader finds there his gravest problems. Traits of later adolescence are:

Self-assertiveness is a marked characteristic of this period. Much book learning doth make them Baedeker guides to their globe-trotting friends. They run information bureaus and no patron need turn away with an empty head. City directories, railroad guides, phone books, cable codes, Britannica Encyclopædias, and even congressional libraries take refuge in their capacious heads. Their business sign reads: "Answers to Your Questions Fitted While You Wait." For some of us older, forgetful folks, these young friends come in handy as time-savers. The church-school leader finds them a noble lot, responsive, and most helpful in putting across plans that have a challenge in them.

Girl-and-Boy Obsession. Strong attraction socially. Loyalties of other days for parents, teachers, clique or gang, now give way to God's own beautiful mating instinct, fidelity to one friend. The church-school leader often can be a "wise old owl" as a looker-on, and can tactfully drop a suggestion now and then that will purify and ennoble courtships and prepare the way for happy Christian marriages.

Show-and-Go Time. The mania for amusement has followed close on the heels of the fun-mad time. Now it is sociables, parties, outings, excursions, evening

entertainments, anywhere, any time, just to be together, for beaux time means show-and-go time. Older girls and young women plan many happy hours together. Older boys love hunting, fishing, and camping trips of the more adventurous sort, if possible, in company with a few pals whose "best girls" are also good friends.

Period of Adjustments. Later adolescence is a time when muscular, skeletonic, and other anatomical systems are making adjustments, culminating in physical maturity. Mental and moral adjustments are also being made. Adjustment time is danger time. The leader that is needed is the one who seems never to be in the way and yet is always within elbow reach to render tactfully, unobtrusively sincere and valuable assistance.

Doubters, Wise and Otherwise. The awakened individuality, self-reliant and self-assertive, becomes both the strength and the weakness of these later adolescents. Quite often they carry secretively the questionings concerning spiritual things, and if they pull themselves into doubting castles and bolt the doors, they get no help. It is unfortunate that some of the childhood teachings once straight now take on ugly-looking, twisted shapes. Thrice blessed is the doubter who has a leader-teacher who can intelligently, sympathetically, straighten out these interrogation points into plain declaration points of living faith in the great eternal verities. The leader's patience, reasonableness, and sincerity will usually win. A questioning, however trivial it may seem, must not be ignored. It may be the thread that holds the rope that in turn holds the cable that steadies the very anchor of this adolescent's soul.

Go-Getters. Physical prowess, intellectual keenness, moral and spiritual abilities of the later teens and early twenties make many of these young people great achievers. In college classrooms, on gridirons and fields of sport, in debates, orations, and other forms of literary excellence, there are scores of go-getters. Some who cannot pursue courses in higher institutions of learning turn into business with ambitions that drive them on to success. For the most part, it is a time when vocational decisions are fixed for life's full investments. Altruistic motives are more apt to dominate service now than heretofore. It is the church-school leader's big opportunity.

XI

LEADING YOUNG PEOPLE

IN this chapter the supervisor studies briefly the aims of the three adolescent age groups, suggestions for constructing an adequate policy for young people's work in the church school, an outline of organizational types for a young people's council, the technique of class organization, the acute problem of the exit sign, the young people's teacher which boys like best, the young people's teacher which girls like best, and the religious life and needs of early, middle, and later adolescents.

AIMS OF ADOLESCENT AGE-GROUPS

Knowing the nature of young people, the leader may reasonably expect the realization of certain definite results in their lives at the more or less distinct periods of their growth and development. The writer served for years on an international committee on young people's work which formulated the following group aims:

For Early Adolescents (ages 12, 13, 14). (1) The acceptance of Jesus Christ as a personal Saviour; (2) a knowledge of Christian ideals; (3) a personal acceptance and open acknowledgment of these ideals; (4) a public acceptance of the privileges and opportunities of church membership; (5) the development of the social consciousness, and the expression of the

physical, social, mental, and religious life in service to others.

For Middle Adolescents (ages 15, 16, 17). (1) The acceptance of Jesus Christ as a personal Saviour; (2) the testing of his earlier Christian ideals in the light of his enlarging experience and the consequent adjustment of his life choices and conduct; (3) the expression of the rapidly developing social consciousness through the home, church, and community; (4) the development of initiative, responsibility, and self-expression in Christian service.

For Later Adolescents (ages 18-23). (1) The acceptance of Jesus Christ as personal Saviour and Lord; (2) the maintenance of tested Christian ideals and the relation of these to the practical work of life; (3) the preparation for and a willingness to assume the duties and responsibilities of home-making and citizenship; (4) the preparation for and acceptance of a definite place in the organization and work of the church for the community and the world; (5) the preparation for and acceptance of a definite place in the work of life, business, professional, industrial, that in and through daily work the will of God may be done and His kingdom in the world promoted.

ADEQUATE POLICY

A few keywords like cablegram codes may quickly suggest the items in an adequate policy of supervision of young people's work.* *Investigation,*—a thorough survey of field and forces: (1) boys, girls, and young people themselves, who they are, where they are, and what they need in the church, the church school, and

* For fuller suggestions, see the author's book, *Brothering the Boy,* pages 174-185.

other groups, and in the community; (2) helpers,—ability, availability, and training needed; (3) community conditions; (4) organizations already at work,—their programs, policies, and results achieved, making an analysis and tabulation for further use; (5) the necessary and desirable forms of meeting the needs of young people; and (6) the accessibility of equipment, and budgets to finance a satisfactory policy. *Utilization* of such helpers and organizations as are available until fuller study leads to better things. *Organization,*—comprehensive, cooperative, and, if possible, correlated, with provision for at least three types: (1) divisional, or general for the whole age range, twelve or thirteen to twenty-three or twenty-four; (2) departmental; *i.e.,* for each age group; and (3) class, club, or society. *Instruction* in classes or other groups through a constructive forward-looking series of correlated courses suited to the life-and-conduct situations of the ages served. *Worship,* through instruction and participation that it may be intelligent and effective. *Recreation,* for the conservation of play energy and its transformation into character-making values. *Service,* in the fullest, most fruitful sense, Christ motivated, and meeting human needs near and far.

A SUGGESTIVE TYPE OF ORGANIZATION

With certain adaptations to meet local conditions, a number of types might be utilized. One of the types which has been in successful operation for years is in the Fifth Avenue Baptist Church of Huntington, West Virginia. Efficient supervision has made this church program for young people a yielder of worthwhile results. We offer it here as a suggestive type.

1. *Young People's Divisional Organization*
   a. Division Head—superintendent (supervisor).
   b. Division Officers—president, secretary, treasurer, pianist, song leader.
   c. Division Committees—Cooperative, Service, and Program.
   d. Division Departments—girls' department, ages 12 to 18; boys' department, ages 12 to 18; young people's department, ages 19 to 24.
   e. Division Council—division superintendent, department superintendents and presidents.

2. *Departmental Organization* (same for all three departments).
   a. Department Head—superintendent (principal).
   b. Department Officers—president, secretary, treasurer, librarian, pianist, song leader.
   c. Department Committees—Cooperative, House, and Service.
   d. Department Council—department superintendent, officers, teachers, and class presidents.

3. *Class Organization*
   a. Class Head—teacher
   b. Class Officers—president, secretary, treasurer
   c. Class Committees—Missionary and Membership.

4. *Program*
   a. Division
      (1) Sunday evening sessions for devotional and leadership training.
      (2) Occasional week-day social session
      (3) Appropriate service activities
   b. Departments
      (1) Sunday morning sessions for worship and inspiration.
      (2) Monthly week-day sessions for social and recreational program.
      (3) Appropriate service activities

c. Classes
   (1) Sunday morning sessions for instruction
   (2) Weekly sessions for business and fourfold activities.
   (3) Appropriate service activities

YOUNG PEOPLE'S COUNCIL

As indicated above, or in some other form, there should be a young people's council through which a young people's supervisor can give general direction to all church-school work with young people. The council should consist of the young people's supervisor, the principal and officers of each department, the teachers of all classes in entire division and the presidents of all organized classes. This makes a representative group. There should be free discussion. Through the council the divisional plans should be set up and a correlation of programs should be made possible. It should choose its representatives to serve in the general church-school council.

The principal work with young people is done in and through the organized classes.

YOUNG PEOPLE'S CLASSES

Size of Classes: Intermediates, twelve to fifteen members; senior, fifteen to twenty-five members; young people, any size. Almost without exception, there should be separate classes for boys and girls, also for young men and young women. More interesting programs can be worked out and better results secured.

Class Organization. Why should young people's classes be organized? (1) To conserve the organizing spirit and capture it for church school and Christian purposes; (2) to afford opportunity for self-govern-

ment through self-reliance and self-expression; (3) to develop individual initiative and personal responsibility; (4) to satisfy the social or gang instinct; (5) to enhance class spirit and loyalty and general church-school *esprit de corps;* and (6) to provide adequate programs of week-day activities.

What Officers Are Needed? Teacher, president, first vice-president as chairman of membership committee; second vice-president as chairman of service committee; third vice-president as chairman of recreation committee; director of records, and a director of finances.

Term of Office usually should be six months.

Class Equipment. The following are desirable: armchairs, blackboards, piano, maps and charts, pictures and flags, song books, Bibles, study courses, cabinets for Bibles, song books, lesson books, and a reference library.

Class Activities should be provided which are: (1) class centered; (2) church centered; (3) community centered; and (4) world wide centered. These should be comprehensive and conserve all physical, intellectual, social, and religious interests.

Class Organization Tested. The following are sensible tests: (1) is the class over-organized? (2) are the members congenial, *i.e.,* is there good class morale? (3) does the teacher fit the class? (4) are the courses of study suited to the class? (5) is there too wide a range of ages in the class? (6) does the class have a real objective? Is it existing for self or others? (7) are the room (or place of meeting) and equipment satisfactory? (8) is the class instruction enriching the personal lives of the members? (9) is the work of the class giving its members a larger vision of service?

(10) does the class attendance approach enrollment as near as it should? (11) does every member of the class have some definite responsibility? (12) is the attitude of the class as a whole what it ought to be toward the school as a whole?

EXIT SIGN—UP OR DOWN

It is the business of the supervisor of young people's work to know why boys and girls in the early teens leave the church school, and what to do about it. I have received from boys and girls hundreds of answers to the question why early adolescents leave the church school. These have been analyzed and the answers fall into six groups, *i.e.*, six reasons why the exit sign is up in certain church schools: (1) some *homes* are to blame, with parents irreligious, indifferent, irreverent, or actively hostile; (2) some *teachers* are responsible, who fail to understand boys and girls, who are irregular in attendance, with lessons poorly prepared, no interest between Sundays, or whose lives on Mondays belie their lessons on Sundays; (3) some *schools* are so conducted that exit signs are more numerous than welcome doors; (4) *other boys or girls* outside may be the magnets that pull away and keep away those who should remain in the church school; (5) some answers indicate that the *boy himself* or *girl herself* is the one who nailed up the sign, that even with a good home, a live school, an attractive, efficient teacher, and fine friends, they stubbornly break away; (6) some *communities* are guilty, the whole social trend being to head boys and girls away from the church and its school.

If the exit sign is up, take it down. Reclaim the lost pupils; hold the ones who remain; secure the best

teachers, best lessons, best organization and supervision possible,—for a boy or girl lost to the church school is often lost to Christ as a Saviour and Friend, lost to the church, to the denomination, to Christian citizenship, and to the great enterprises of the Kingdom.

The teacher is the one important key to the solving of this acute problem. It is interesting to note what boys and girls themselves expect in a teacher.

THE YOUNG PEOPLE'S TEACHER BOYS LIKE BEST

In the writer's class in "Young People's Methods," at the recent International Older Boys' Camp Conference at Lake Geneva, he got many answers, a few of which are given here:

"'Hello, boys, how are you this bright morning?' That's what I like to hear from my Sunday-school teacher; bright as the morning he mentions and as full of pep as can be, but he knows the lesson, and I also know that when he is there I, too, will know it. In his eyes I see the light of the trail blazer, a fourfold leader and liver. That's my pick. . . . The boys in the average Sunday school like a cheerful, patient teacher who has prepared his lesson and knows what he is teaching; a teacher who can *hold the interest* of a class in any religious way; a teacher who is a boy himself in his spirit, and is not 'hard boiled.' . . . Full of life; consistent; keeps his word; strict; good sport; knows how to take a joke; 'Johnny, wiggle this way,' and *not* 'Johnny, don't wiggle'; interested in each of his pupils and their interests; Christian fellow with a 'round' face; useful in all emergencies and situations; fellow who is a star among fellows of his own age; good athlete. . . . A fellow who is a little older than myself who comes into the room with a smile and a quick step; starts his task with a lot of kick and makes it snappy all the way through; one that knows you when you are out of class and tries to become a real pal

to his fellows. . . . Personality—beaming, striking (not hurting); socially active—snappy; physically—strong, with reserve force; spiritually inclined and helpful; intellectually—sure and definite; imaginative, or good planner. . . . A real man; a Christian; a good mixer; practices what he tells us; a playmate; talks heart to heart with a fellow; on time; prepared lesson; good program; not stuck-up; one of us all; good personality; good character; good, healthy body; has a good story to tell. . . . A teacher that gets his ideas across; that can lead in social activities; a teacher that is at home anywhere and one who leads the fourfold life (Luke 2:52) in public and in private; must be friendly. . . .

"A man who is a boy who has never grown up in his relations with boys; strong in character; true to his faith and creed; an athlete who knows about sports; joyous when it's time; serious when it's time; courageous and brave; a true sport; who loves boys and understands their minds and feelings. . . . Frank, jolly, stern as the case may be, amiable, good sport, a stick-to-it guy; a helper in religious problems; one who gives you the stuff straight from the shoulder; one who stands upon the rock of his convictions, unmoved by all criticism; one who sees as boys see; a sympathizer with them; a helper in times of trouble; an example at which a boy may shoot his whole life. . . . Humorous; peppy; educated; a good sport; an athlete, religious; know how to teach; courageous; have patience; knows boys. . . . A live wire; fun and reverent on occasion; bluntly candid; physically well; brains; fair; sincere; not double-lifed; sympathetic; talkative—also on occasion; no false dignity; no false modesty. . . . The boys like teachers who have a vital relationship with God; one who has enough insight into human nature to be able to understand their problems and one who will help solve them. Boys like teachers who live during the week what they preach on Sunday. . . . Athletic; quick thinking; able to keep good order; well prepared lesson; smiling face—not overdone; given to telling good, snappy stories to clinch points home; rich material background of liberal arts; young, except in very special cases; earnest; pleasant figure, personality, voice;

religious. . . . One who is patient; determined; peppy; physical courage; friendly; tolerant; courteous; kind; democratic; calm; clean; punctual; responsive; capable of winning boys to religion; ability to lead; a sportsman; open-minded; cheerful; judicious; decisive; honest; refined; smiling face; prayer life which is warm. . . . Young; peppy; excellent personality; good physique; who gets the boys to talk; person who sticks to it; person there every Sunday; a companion and big brother; not a smoker or user of drugs or liquor; good scholar; good athlete; member of the Sunday school and the church. . . . A peppy one; one who doesn't give advice; a good sport; a friendly one; one who knows what he is talking about; one who loves athletics as well as Bible; one who comes to class prepared; one who can start the ball rolling in any direction; one who above all is sincere."

THE YOUNG PEOPLE'S TEACHER GIRLS LIKE BEST

In his "Young People's Methods" class at the International Girls' Camp Conference, at Lake Geneva, the writer got dozens of answers, the following being typical:

"Young in spirit, though not necessarily young in years; friendly to all; attractive in character; a thorough knowledge of the Bible and modern-day questions; sympathetic at all times; understanding; an influential character; a lot of 'pep'; personal interest in all. . . . Kind; instructive; have a knowledge of girls she teaches; have a knowledge of subject; strong character; lovable; Christian woman; use good English; do not preach a sermon; be a pal to the girls; an all-round woman, or a four-fold woman; loyal to her job; gentle voice and good manners. . . . A jolly, young teacher who is full of pep and life and who really has the spirit of Christ in her; one who will enter into the lives of her girls and who can also go into sports with the girls; one frank and true and ever ready to help the girls. . . . The first requirement, she must be human, not

painfully pious nor a 'goody-good'; she must be a peppy, good sport, live a clean, Christian life; she ought to be a person to whom you can speak frankly on any subject, and not betray confidences. . . . Girls like a teacher who is old enough to understand them, and yet young in spirit, ready to sympathize and enter into class activities with real, sincere enthusiasm. A teacher must know her material thoroughly, know the Biblical and geographical background, but most of all, be able to draw out some important truths from the lesson which will help a girl in her everyday life. The teacher who does this by illustration, stories, examples from her own experience scores high. A teacher, of course, must be a devout, enthusiastic Christian, whose Christ is Lord and Master of her life, and seeks to win others to Him. . . . Four-fold; peppy; reverent to God; sincere at all times; honest with God; earnest in purpose; one who sees the beautiful; one who understands her pupils and puts herself on even standards; eager for knowledge. . . .

". . . Kind; a good, clean sport; thoughtful; reverent where necessary; young in spirit if not in age; a good comrade and pal; a leader and helper; a real *teacher;* interested in girls and young people; not ill-tempered. . . . Sincere; sympathetic; truthful; kindly; capable of seeing two sides to a question; have a good general knowledge of the Bible; willing to discuss things freely and not preach a sermonette; interested; understanding her pupils; a leader outside of class as in class; neat and trim in personal appearance; faithful in attendance. . . . She must be tactful and patient; she must know folks and also know her job so as to be able to suit her teaching to the needs and interests of the class members individually; young people like a spiritually-minded teacher in preference to a worldly-minded one; pupils are very analytical and discriminate keenly between right and wrong; she must therefore be their ideal. . . . Consecrated to Master's work; capable of teaching; sympathetic and understanding heart; have an attractive and radiant personality; mother-like, with whom we can discuss our problems; fun loving; a real four-folder. . . . Friendly to all; know girls personally; knows lesson material and gives it in interesting manner so that the class members can easily see the facts in lesson that will help them

live better Christian lives; varies methods; helps girls with their problems; teaches girls to cooperate in lessons; holds attention of all; is enthusiastic; is four-fold."

THE RELIGION OF EARLY AND MIDDLE ADOLESCENTS

It is highly desirable that every supervisor of church-school work with young people should know the religious characteristics and needs of adolescents. The salient points are here given without elaboration.

What Their Religion Is Not. The religion of intermediates and seniors (early and middle adolescents), ages twelve to seventeen, is not: A "grandmother," a sissy, a holy roller, a pigeonhole, a monastic, scholastic, nor a bombastic type of religion; their religion is not imitative, meditative, talkative, nor speculative.

What Their Religion Is. What, then, is the religion of early and middle adolescents? It is physical (not metaphysical), primitive (crude in some ways), positive (not negative), personalized (hero worship), partisan (group, gang, clique, tribal), paradoxical (full of seeming contradictions), practical (a religion of action), present day (earthlies, not heavenlies), propulsive (not compulsive, a force within, not a fence without), and it is progressive.

What Early and Middle Adolescents Need Religiously. The religious needs are: (1) Christ as a personal Friend whom they can know, trust, love, and introduce; (2) an older brother or sister or teacher as a chum; (3) Bible truth made attractive and vital; (4) prayer life that is real, natural; (5) church fellowship that is genuine, aggressive; (6) Sunday worship with scripture that is instructive, sermon that is interesting, and songs that are inspiring; (7) religious instruction, graded to their needs, rich in best biog-

raphies, *i.e.*, great doers, missionaries, reformers, patriots; (8) expression through directed and challenging social service, for they need to think, feel, will, and do for *others;* (9) wholesome environment at home, at school, on the street and in the community, in which to grow a normal life; (10) good associates in work or play; and (11) the opportunity to live a free, natural Christian life as boys and girls.

THE RELIGION OF LATER ADOLESCENTS

The religion of young people eighteen to twenty-three years of age, differs from that of younger boys and girls. The religion of later adolescents is: (1) vital in substance from center to circumference; (2) altruistic in spirit; (3) positive in statement; and (4) social in expression. It is (5) a Christ religion, not a creed, ritual, church, or a book religion, but the religion of a person, the Supreme Person,—Christ as a Saviour, Christ as the manliest of men, Christ as loyal Friend and helper, with sympathy and forgiveness, Christ as the great achiever, Christ as Master, and Christ the supreme satisfaction of one's highest ideals.

The Spiritual Needs of Later Adolescents are: (1) intelligent, well-grounded faith in the Bible as the word of God; (2) intelligent, well-grounded faith in Christ as the Son of God; (3) experimental knowledge of Christ as a personal Saviour and Friend; (4) a real sense of the need of prayer and worship in one's every-day life; (5) a church which does business for the King; (6) religious instruction that is reasonable, virile, functional, and constructive; (7) a teacher who is intelligent, patient, sympathetic, tactful in dealing with young people's doubts; (8) a religious guide who is positive, but not dogmatic; (9) for a church-school

teacher a successful business or professional man or woman whose life is above reproach; (10) fellowship of genuine Christian comrades; (11) a church job which has a challenge in it; (12) to realize that physical prowess, business success, cultured personalities should be consecrated to Christ and His service; (13) a kingdom program which acknowledges Christ as the world-conqueror; (14) a daily demonstration on the part of their elders and superiors of the practicality of the Christian religion; (15) training for educational, social, and spiritual leadership of boys and girls; (16) a vocation chosen which will honor Christ and in which there is possibility of constant growth and ever-widening influence and usefulness; and (17) a conception of Christ as one who can use the best abilities of the ablest men and women and who can satisfy the highest and holiest of human ambitions.

XII

KNOWING AND LEADING ADULTS

THE supervisory leadership of adults requires, first of all, an understanding of the traits of maturity and then a keen sense of administrative fitness.

ADULT TRAITS

Adulthood may be divided into early, middle, and later periods, as was childhood and youthhood. However, there is no particular advantage in so doing. It is usually safer to let adults classify themselves. Almost any nomenclature would be faulty. Terms have relative meaning. The church-school leader of adults realizes the differences in those whom he seeks to lead, and plans his program accordingly. He sees the variety of ages and interests, distinctions in wealth, degrees of education and training, personality assets or liabilities, varied social positions, business and professional abilities. The physical differences are not so marked as the social and intellectual. The psychology of adult life differs much from that of childhood and adolescence. When full maturity has been reached, there is a ripening of physical and mental powers for the real achievements of life. Habits, for the most part, are fixed. Ruts become canyons. Changes become fewer and harder to make. There is also a more or less fixity of opinions, preferences, prejudices, modes of behavior, and principles for securing success. Citi-

zenship now functions. There is home-making and home responsibility, and concern for neighbors, business friends, and community welfare. Resourcefulness, industry, stability, and critical judgment mark the mature man and woman. There is a growing interest in race and class problems and in political and religious measures. The fountains of charity flow freely or dry up entirely. Eccentricities loom on the horizon, often becoming pronounced. Extremes appear and become accelerated in both men and women. The beautiful in nature, music, art, literature, and in human lives is more and more appreciated or ignored. Tolerance sits enthroned on some lives and others sway the scepter of intolerance and bigotry. Unselfishness now deliberately seeks avenues of expression in giving more generously and perhaps more wisely of money, time and counsel. An unselfish interest in young people, their education and advancement, is a personal joy to many as they move on through the years. The generous soul delights in the progress of younger members of his own business or profession; the narrow-minded self-lover sneers at novices in his own line of work and thereby shrivels his own soul.

Likewise, selfishness, if dominant in the life, takes ungracious, ugly forms even in Christians, so-called. It manifests itself in some in stubbornness, impatience, covetousness, pride, jealousy, retaliation, anger, and petty rivalry. Persons in middle age need to guard the fountains of life to prevent contamination by egotistical "bitters" of one kind or another. One of God's noblemen, himself beyond fourscore and ten, said to his successor, a man of less than half his years, "My young brother, your success is the crowning joy of my life." On the other hand, the treatment which

the middle-aged accord the aged is indicative of their strength or weakness of character. The expressions "old fogey," "fossil," "has been,"—mark the user at once as a selfish, inconsiderate ingrate, wholly unmindful of the heritage into which he has entered. The sunset-slope church-school class has a vital contribution to make, even to the young men's class which flies the flag, The Go-Getters. Young men for war; old men for counsel. The years go on mellowing and sweetening some lives, while others become harsh, cynical, and distrustful of their fellow-men. Fortunately for this old world, the Christian graces of many ripen into a benevolence and beneficence that bless mankind and glorify God.

CHURCH-SCHOOL WORK WITH ADULTS

Scope. Adult church-school work includes (1) adult Bible classes,—men, women, both men and women; (2) the overhead organization of these into an adult department or division; (3) the parent-training classes, or department, usually made up of young married folks; (4) the church-school parent-teachers' association, also closely related to the children's and young people's divisions; (5) the leadership training department, if such there be; (6) the home department for those who are prevented from attendance in the church school, such as mothers with very young children, the aged, sick, and invalid, or non-residents who desire thus to keep in touch with their home schools; (7) the extension department, which should never be confused with the home department; in this group are those whose business or profession keeps them constantly away from the privileges of participation in church-school classes at the Sunday hour, such as certain

professional men and women, employees on street car lines, railroads, in fire departments, telephone operators, traveling salesmen, and others; manifestly this last group requires different literature and supervisory leadership.

As a matter of fact, the whole adult educational work of the church should either be under one general scheme of supervision, or be so closely correlated that the highest good may be realized with the fewest conflicts in programs and policies. Much remains to be done in local communities to unify and harmonize the stupendous constructive, creative adult life. Like a great Niagara it awaits some engineering genius to channel it and capture it for the driving of the gigantic turbine wheels of Kingdom-enterprises.

Purposes. The following are the outstanding aims for each member in church-school work with adults: (1) (if not already) the full surrender to Jesus Christ as a personal Saviour and Friend; (2) a consistent, persistent effort to come under the Lordship of Christ so that His will may be dominant in one's whole life; (3) an enriched and joyous fellowship in study and service; (4) a deepening of the private devotional life through prayer, Bible reading, Christian meditation; (5) a broadening sweep of Biblical and other Christian knowledge; (6) a bigger vision of Kingdom service beginning in one's home, business, and neighborhood, and reaching to the world's remotest needs; (7) a willingness to train for and to assume responsibility as an adult for the welfare of children and young people, especially for the discovery of prospective leaders among young people.

Supervisional Principles. The division and its several departments need such supervision and organi-

zation as will guarantee efficiency. Too much organization or supervision clogs the wheels and defeats the above aims. The division as a whole needs a competent supervisor of such pleasing personality and administrative ability that the varied departments will find in him (her) a real leader. Each department should have a principal and whatever assistants are needed. The activities of each department should be in charge not of standing committees, but of directors who, if necessary, can gather about them from time to time groups of helpers to get things done. Most standing committees stand. A director moves, and moves toward well-thought-out goals. Within departments will be classes with the usual officers and teachers. There again directors should displace ornamental committees. Large adult classes take the slow out of their slogans by using directors instead of cumbersome committees which have to meet and dilly-dally week after week with non-essential details, instead of going straight after the things decisively wanted by the class. These directors should be specialists who master their specialties and humbly lay their findings upon the service table of their associates.

Study Programs. Adult classes will outline for themselves, in addition to the International Improved Uniform Lessons, a number of optional courses prepared for adult classes by the International Lesson Committee. There is also an ample supply of independent courses prepared in book and pamphlet form. There is no room here even to list these. Religious publishing houses of all sorts will gladly supply prospectuses. For every group mentioned in the above statement of scope, there are curriculum supplies. Suffice it to say that for adult classes meeting on Sunday, the Bible

itself should be the chief textbook, first, last, and all the time. Members of adult classes, men or women, in these days, live the strenuous life day after day. They come to Sunday, exhausted physically, mentally and need spiritual food as well as rest for bodies and minds. In adult classes the Bible should be kept central, not as a fetish, or because it is the Bible, but because men need its message perennially, eternally powerful to fortify their souls for the struggles of the man-sized jobs which they face daily. Adult groups at other times may most profitably study social, industrial, civic problems. Parents will benefit by courses on religious education in the home. Leadership training texts will give vision and purpose to selected adult groups. Courses in missions, church history, doctrines, evangelism, stewardship, prayer, worship, community welfare, and many other such subjects will, from time to time, claim attention. Short, attractive studies should be provided for the home and extension departments.

Service Projects. Virile projects should be undertaken by adults in their various organizations. Generally, they will be of five kinds: (1) class-centered; (2) divisionally, or departmentally-centered; (3) church-centered; (4) community-centered, and (5) world-centered. These purposive enterprises should be so planned that the largest number may participate. A series of these projects should be scheduled to run over a period of years. They should be carefully planned with as much expert help as can be secured, so that the greatest good to the greatest number may be achieved.

We mention projects rather than activities because many an adult group has been lost in the woods of

unrelated, purposeless, petty church or community chores. Projects there are that challenge the brainiest and best adults in any church school in the land. How would these four samples, which can only be mentioned, not set-up, serve as a starter: (1) the survey of a whole church parish conducted by an adult group to ascertain the status of religious education in all the homes and then the systematic introduction of an adequate program of home-training in the Christian religion, or (2) a thoroughgoing investigation of the whole amusement question in the community as to how boys and girls and young people spend their leisure time (out of school or out of work hours) with a careful check on all commercial recreation and, if necessary, a follow-up of law enforcement, and, best of all, the putting on of a sane, winsome, wholesome, constructive program of recreational good times, church-centered, if there is no other institution meeting the needs, or (3) the discovery through leadership training institutes or schools, of prospective leaders in religious education, and then the singling out of a few of these bright, older boys and girls and definitely making possible their college and professional training in religious education, or (4) the careful study of some given mission field, home or foreign, and then the assumption of its entire financial support, keeping in constant touch with it to supply all the needs of an advancing program. These will suffice to show how adults can approach what God expects in the full stature of a virile Christian. Surely the time has come for church-school adults to put away their game of "tiddley-winks" and square up against muscular man-sized, Kingdom-wide projects.

All of which means a supervisory leadership for

adults of a high order, who sees near and far, and who is not satisfied until worth-while goals are reached.

In his *The Vision Splendid,* (Doran) John Oxenham gives us this challenging word:

The future lies
With those whose eyes
Are wide to the necessities,
And wider still
With fervent will,
To all the possibilities.

Times big with fate
Our wills await
If we be ripe to occupy;
If we be bold
To seize and hold
This new-born soul of liberty.

And every man
Not only can,
But must the great occasion seize.
Never again
Will he attain
Such wondrous opportunities.

Be strong! Be true!
Claim your soul's due!
Let no man rob you of the prize!
The goal is near
The way is clear,
Who falters now shames God and dies.

XIII

THE SUPERVISOR OF TEACHERS AND TEACHING

WHAT church school is there, small or large, that would not benefit by a supervisor of teachers and teaching? Most schools would welcome such an officer, provided he (she) was capable and agreeable. Where the church has an able director of religious education, paid or voluntary, naturally he is the one to supervise teachers and teaching. See chapter seven. The church school should not expect its general superintendent to do this, certainly not the pastor; these have important executive functions requiring all the available time at their command, and neither one may have the technical training necessary. The nature of the supervisor's work demands a separate officer. Church schools might well select a "good prospect" and get back of his (her) professional training for this exceedingly important work.

In most schools the supervisor of teachers and teaching will work through the supervisor of children's work, the supervisor of young people's work, and the supervisor of work with adults. These serve as his assistants, carrying responsibility for the age groups they serve. See chapters nine, ten, eleven, and twelve. If a real educational supervisor is available and he can be chosen for this significant post, and then be given a free hand to walk-and-talk with the teachers week by weeks, in a year's time the efficiency of the church

school's teaching force can be lifted to a high educational level. We have recently heard much about teacher-training. The courses for such training, good as they have been, must be supplemented, as far as possible, by actual supervision of the teacher while at his job on Sunday. Of course, this very thing has been done for years in public schools. If supervision is needed in general education, surely it is a necessity in religious education. The time will soon come when, as church-school folks, we will be amazed at our stupidity and tardiness in this matter. Such an officer will find valuable help in books prepared for supervisors in public schools. He will find immediate profit, we trust, in this and other chapters of this book.

THE SUPERVISOR'S QUALIFICATIONS

The chief qualifications are: (1) marked ability as a teacher; (2) plus that professional training and practice which give confidence of the quiet, humble sort; (3) tact and judgment in handling delicate situations when misfits must be removed, or teachers shifted to other grades; (4) knowledge of best materials of instruction; (5) a thorough acquaintance with the principles of teaching suited to different age groups; (7) a good understanding of the objectives of religious education sought for in work with children and young people at the several ages and stages of their growth and development; (8) ability for detailed observance with keen insight into the motives, methods, and movements of teachers in their classrooms; (9) the ability to graciously, effectively, suggest the better ways; (10) a radiant optimism that is contagious, dissipating criticisms and patiently pushing on past difficulties to the realization of a faithful stewardship.

Such an office should not be established, nor any one elected to fill it, until the work is thoroughly explained to the teaching force of the school. Their consent should be obtained on the ground of the desirability of efficient teaching in the character-making enterprise of the school. Public school experience should be cited to show the value of wise supervision, it always being understood that while public school teachers are paid and church-school teachers serve voluntarily, that the attainment of real worthy aims in religious education is the highest form of Christian service. Much depends for the success of supervision upon the gracious personalities of the supervisor and the supervised. Both are church trustees of a sacred trust, the spiritual welfare of childhood and youth.

It is almost presumptuous to attempt to crowd into the page limitations of one chapter even the outlines of a supervisor's duties. The supervisor should, if possible, be trained in character analysis, at least be able to discern essential qualifications in a good teacher, and also be able to apply vocational and sense tests. He should also know the principles, methods, and materials necessary in successful teaching.

TESTING TEACHERS

Personality Tests. What are the personal qualifications a supervisor should look for in the teacher? The following are suggested, with a brief statement about each: (1) *purity.* A life free from habits considered questionable is what the pupils have a right to expect of a teacher; a pupil's hero or helper ought to be a

real Sir Galahad, one who is earnestly striving to be pure in thought, word and deed; (2) *patience* is a quality absolutely necessary; the teacher who loses his patience loses his pupil. The pupil who needs most help is the very pupil who makes heaviest drafts on patience; (3) *pliability* is a mark of a true teacher, not a vacillating, namby-pamby, weather-vane type of manhood, or womanhood, but the kind that is willing, occasionally, to yield a non-essential point, and make no open account of a trivial mistake. A teacher is no less brave for being considerate of the rights of others; (4) *play-spirit* is that peculiar something that makes some people acceptable to children and young people. It is the "child-corpuscle" still in the blood of manhood and womanhood. It is the thing that makes the busy man of affairs the master, and not the slave, of a strenuous business, and the busy mother able to throw off her household cares and enter into the fine fellowship of young life; (5) *comradeship* seems synonymous with the idea of real helpfulness. It is that indefinable congeniality, "chumminess," which attracts pupils to one another and to a teacher. It is a warm, welcome, winsome atmosphere with which one surrounds himself. (6) *Courtesy* is always a mark of a true gentleman or gentlewoman. A church-school teacher cannot afford to be discourteous in dealing with his pupils. A royal grace,—its spelling suggests its source, its strength, and its dignity. (7) *Tact*. A blunderbuss who assumes the rôle of a church-school teacher will be laughed at and laughed out, or "play" to an empty house. There must be tact to hold and help the members of the class. Tact means touch, fine sense of fitness, appreciation of situations, seizure of the psychological moment. It is a quality of soul.

(8) *Teachableness.* A bigot cannot teach children nor young people. A church-school teacher is both teacher and pupil, general and private, giver and getter; his eye-gate, ear-gate, and heart-gate must be kept open. While "it is more blessed to give than to receive," the real teacher in his teaching is taught, in his leading is led, and in his giving receives.

(9) *Trustworthiness* is that sum of virtues which total high enough to gain the confidence of others. The teacher who, by his character and conduct, gains the confidence of his pupils, has the battle of manhood-making half won. (10) *Humor.* The child wears his funny-bone on the outside. One who would help him must have a sense of humor and occasionally a little of the real thing. A child soon tires of the silly sentimentalist, the frivolous jester, and the frisky clown, but good, sensible humor is a dish which he relishes any time. (11) *Honor* is the par-value of the church-school teacher. It is his stock in trade. With it he stands, without it he fails in the church and community. It brings wholesomeness, dignity, and influence to his labors of love in the church school. (12) *Hospitality.* If teachers are men or women with homes, they should keep a light in the window and let the latch-string hang on the outside. They should often be hosts to their pupils and allow them to sit at the fireside and dream themselves into the ambition to achieve the best. (13) *Hopefulness.* It is useless for a pessimist to hang out a "Class Wanted" sign. No one can teach a boy and nurse a boil at the same time, or lead a class of girls and be a gloom-begetter. It takes a buoyant spirit to keep the teacher on the job. (14) *Sympathy.* This quality seems indigenous to real helpfulness. A teacher is sympathetic or he is not

a teacher. Sympathy enables teachers to get close enough to their young friends really to know and help them. (15) *Simplicity* is a mark of a great and useful church-school teacher,—simplicity in thoughts, words, and habits. The fashionable foibles of some men may be responsible for the foolishness of some boys. Extreme fashion display of some women teachers upsets girls' wholesome ideas of dress and behavior. (16) *Sincerity.* Children love sincerity, they hate sham; they love real worth, they hate pretensions; they love true nobility, they hate assumed aristocracy; they respect religious character, but repudiate religious cant. "Piosity" is one kind of pie that children do not like. (17) *Sacrifice.* The influence of a real sacrificial life always counts. It pays the teacher to be unselfish. (18) *Ability to Appreciate.* Church-school teachers in dealing with their pupils, especially the young, should appreciate the great privilege of influencing lives in the habit-forming years. Are the members of this class worth while? This determines the whole question, with all that it should mean in study, service, and sacrifice. The wise teacher values his pupils. The tremendous possibilities wrapped up in one child challenges the best there is in the best teachers.

(19) *Willingness to Cooperate.* Full understanding and sincere appreciation are almost sure to lead to hearty and helpful cooperation,—that is, to personal friendship, partnership. (20) *Willingness to Trust.* If the full truth could be known, church-school teachers of high-grade character exercise an unusual spell over some of their pupils. Some boys and girls at home and in public school are nagged, distrusted. They long for somebody who really understands and who believes in them. (21) *Love.* Knowledge, appreciation, coopera-

tion, confidence are the four fingers of the teacher's hand, and love is the thumb which touches them all. Together they lead or lift a pupil into the life worth while. Love is essential. It gives persistency to the pursuit of knowledge, and purpose to the placing of confidence. Love in action means pity, patience, forgiveness, appreciation, compassion, comradeship. Childhood and youth are like a castle. Knowledge may let the teacher through the castle gate; confidence may open many a door; but *love* is the key to the secret chamber of the pupil's inmost soul. The teacher should know his pupil, trust his pupil, love his pupil; know, trust, love, these three, but the greatest of these is love.

Vocational Tests. The supervisor should keep in mind certain vital questions concerning each teacher: (1) Does he (she) have an aptitude for teaching? (2) Does he have a student mind? (3) Does he fit the age group to which he has been assigned? (4) Does he have any eccentricities that diminish efficiency? (5) Would he make a better administrative officer than a teacher? (6) Has he had experience as a public school teacher, and in what grade? (7) What opportunities for practice teaching under observation and supervision has he had? (8) What vocational training has he had? (9) If none, what training courses does he need, and (10) Is he willing to study to be more efficient? (11) Is he a regular reader of teachers' journals? (12) Does he attend institutes and conferences for professional fellowship and advancement?

Sense Tests. We do not refer to the so-called "five senses" (now several more), but to certain *other* senses absolutely necessary in a teacher, and which a super-

visor has a right to expect. (1) Does the teacher have *physiological sense, i.e.,* is he able to get on the "line of life" and think himself back through the years into his own childhood and, therefore, into the physical life of his pupil, to the physical limitations, immaturities of a growing, changing individual, the fidgety beginner, the active primary, the robust wiggling junior, the rapidly-growing, awkward intermediate, the vacillating, giggling senior, and young people approaching physical maturity? (2) Does the teacher have *psychological sense, i.e.,* the ability to think himself back into the mental life of his pupils with their limited, yet ever-broadening horizons, ever-increasing vocabularies, and keener intellectual interests in books, magazines, and experiences of life? (3) Does the teacher have *sociological sense, i.e.,* the ability to see his pupils, however young, as a part of society now to be happily related in a very real sense to their associates in work and play and later as full-grown citizens; and does he see and seek to improve their social conditions, in brief, does he know his pupils in all their social relations at home, at school, or work, and in the community; and does the teacher have the ability to socialize the truth taught so that each pupil can live the go-and-do gospel of Jesus? (4) Does the teacher have the *pedagogic sense, i.e.,* the ability and willingness to take time to get interested in the wholesome things that interest his pupils and then use that interest, that plane of experience, as a point of contact in teaching the truth? (5) Does the teacher have *common sense,* the ballast of life which enables the teacher intuitively to do just the right thing at the right time? After all, this last *sense* is the real test of the teacher's influence.

TESTING TEACHING

The supervisor himself, or through age-area assistants, will introduce teachers to the technic of teaching.

LAWS OF TEACHING

The supervisor should help teachers to know the laws of teaching. Rightly understood and interpreted, the seven laws formulated by Gregory* years ago still stand. They are: (1) Know thoroughly and familiarly the lesson you wish to teach,—teach from a full mind and a clear understanding; (2) gain and keep the attention and interest of the pupils upon the lesson. Do not try to teach without attention; (3) use words understood in the same way by the pupils and yourself —language clear and vivid to both; (4) begin with what is already well known to the pupil upon the subject and with what he has himself experienced,—and proceed to the new material by single, easy, and natural steps, letting the known explain the unknown; (5) stimulate the pupil's own mind to action. Keep his thoughts, as much as possible, ahead of your expression, placing him in the attitude of a discoverer, an anticipator; (6) require the pupil to reproduce in thought the lesson he is learning—thinking it out in its various phases and applications till he can express it in his own language; (7) review, *review,* REVIEW, reproducing the old, deepening its impression with new thought, linking it with added meanings, finding new

* *The Seven Laws of Teaching,* by Gregory (revised by Bagley and Layton).

applications, correcting any false views and completing the truth.

THE MATERIALS OF INSTRUCTION

The vast majority of church schools in their Sunday sessions (Sunday schools) use the International Uniform (improved) lessons. Of the other schools, some use the International Group Graded (or departmentally graded), and the remainder, the International Closely Graded series, or independent courses, graded or ungraded.

It may be desirable briefly to describe these courses, for it is surprising how much confusion there is in the minds of many. *Uniform* lessons mean one subject with one scripture portion for all classes of all ages on a given Sunday. *Improved Uniform* retains one general theme with departmental modifications to provide story or other material, mainly for the younger age groups. *Group Uniform* is a name applied to one International series. The name is a two-headed misnomer. What it really means is that lessons for certain departments or groups are departmentally graded (*i.e.*, a common theme for all pupils in the same department on a given Sunday), and all other departments carry a one uniform theme, *e.g.*, the lessons are group graded for primary pupils, juniors, intermediates, and seniors, and one uniform lesson for young people and adults. A set of group lessons for each department throughout the church school would be the equivalent of the series of *departmentally graded* lessons published by certain denominations. By *Closely Graded* lessons, either International or independent, we mean a different lesson each Sunday for each grade ("year") in the school, *e.g.*, in a primary department in the church school

using closely graded lessons, grade one (six year-old children) would have one lesson; grade two (seven-year-olds) another, and grade three (eight-year-olds) another, on any one Sunday. This closely graded series is in keeping with the long-accepted educational standards of the public schools.

Each type of lessons has ardent advocates. It is largely a question of educational ideals. There are many small schools using closely graded series and some large schools using, for the most part, the uniform lessons. Most of the progressive church schools demand either the departmentally graded or the closely graded courses, at least for all departments in the children's division.

The supervisor who may assist in the selection of courses should get from publishers samples of all types of lesson series, and also present fairly the arguments for each type. Monetary consideration should never be the determining factor. Church-school pupils deserve the best. The best courses are essential to efficient teaching, indeed to any *real* teaching.

THE METHODS OF TEACHING

The supervisor will guide teachers to books and magazine articles where full treatment may be found on the best methods of instruction. They should know thoroughly what is meant by the following: (1) Question-and-answer method; (2) lecture method; (3) problem-discussion method; (4) research or topic assignment method; (5) story telling; (6) teaching by dramatics, pageantry, and pantomime; (7) teaching through music; (8) the use of art in teaching; (9) handwork and kindred manual methods, and (10) the problem-project method. Six of these are noted here:

Question-and-Answer Method. There is definite advantage in this much-abused method, for good questions: (1) test the knowledge of both pupil and teacher; (2) reveal thought processes of pupil and teacher; (3) gain attention; (4) hold attention; (5) assist memory; (6) fasten the truth; (7) develop independent thinking; and (8) evoke self-expression.

Problem-Discussion Method. The problem-discussion method is adapted best to groups of young people and adults. There are many misunderstandings about the method itself. Some of its friends have been its enemies. When used under wise leadership, and well planned, it has great teaching value. When unorganized and left to run itself, the ditch is its goal and shameful defeat its only glory. As a teaching method, discussion is a free conversation by members of the class or group, where a wise, resourceful leader punctuates the word-exchange with well chosen questions which prevent drifting, and gives direction to the definite solution of a worth-while problem. The leader with his plan put through, but himself somewhat in the background, is the success determinant.

Story Telling. All the world loves a story, and all ages. The Master Teacher of all teachers used this powerful method of teaching, and so should all church-school teachers. The supervisor should give direction for the study and reading of the best books and articles on story telling. A good story for church-school use carries the following labels: (1) smoothness; (2) shortness; (3) full of action; (4) clearness; (5) suitableness to age of pupil listening; (6) has unity; and (7) carries a positive message easily understood.

Dramatization. Methods which make necessary pupil participation in unusual and therefore interesting

ways are being used with splendid results by many church-school teachers. Teaching through dramatics, pageantry, and pantomime is found effective in all the grades, being very simple for beginners and graded on up to plays which require the best histrionic abilities of ambitious young people and adults. A number of good books are now available for use in the supervision of this very interesting method of teaching Biblical materials.

Handwork. In many church schools there is a separate officer known as director of handwork; such an one should be an assistant to the supervisor of teachers and teaching. The school should place at the disposal of the supervisor and a special handwork assistant the best books published on this method. Some of the educational values of handwork are: (1) occupational, mainly for beginners; (2) instructional, awakening intellectual powers; (3) recreational, quickening the learning process; (4) disciplinary, preventing idleness; (5) utilitarian, making of useful articles; and (6) altruistic, giving articles made to those in need. The method has fine individual and social values.

Problem-Project Method. Although the problem-project method of teaching looms so high on the educational horizon that some teachers see this and this only and have run quickly into the snare of superficial experimentation, nevertheless, it is a method which church-school teachers cannot afford to ignore. Fortunately for the supervisor of the church-school's staff of teachers, there are now available good books as guides to the understanding and use of this method or principle. What is mean by the term "project"? One of the satisfactory definitions is that of John Alford Stevenson, given in his valuable book, *The Project*

Method of Teaching (page 43), which every supervisor should urge church-school teachers to read. His definition is, "A project is a problematic act carried to completion in its natural setting." Stevenson comments on this definition as follows: "In this definition it is to be noted that: (a) there is amplified an act carried to completion as over against the passive absorption of information; (b) there is insistence upon the problematic situation demanding reasoning rather than merely the memorizing of information; (c) by emphasizing the problematic aspect, the priority of the problem over the statement of principles is clearly implied; and (4) the natural setting of problems as contrasted with an artificial setting is explicitly stated." Alice M. Krockowizer, in her helpful book, *Projects in the Primary Grades,* says, "Any purposeful activity, determined upon and carried to a successful conclusion becomes a project." There are many advantages in this method of teaching. It is a valuable individualizer as well as socializer.

V

SECRETARIAL LEADERSHIP

XIV

THE DIRECTORS OF RECORDS AND FINANCES

EVERY church school should be businesslike. Surely the "Lord's business" is as important as so-called commercial enterprises. Even the small tradesman and professional amateur now have record and filing systems. Books, letter files, and card indexes are seen in most stores and offices. From a little business, with its simple, inexpensive book or cabinet, to big business with complicated, automatic devices costing hundreds of dollars, there are available mechanical ways of "keeping a line" on things.

Church-school records should be preserved—perhaps that is just what happens in too many schools. "Preserved" suggests canning and putting away, probably never to be disturbed. In a small school, such an officer is often called secretary, but he should not serve also as treasurer. In the large school, the officer may be called general secretary, for others help him. The usual "attendance and collection roll by teachers and classes" is of small moment. It wastes valuable time. The method is obsolete. Schools with one eye open see the folly of it. In a school where the monotonous plan, still persisted, the secretary calling the names of the classes and waiting for the replies, "Ten present, fifteen cents," "Fourteen present, twenty-six cents," etc., came to a class of small boys. The teacher was absent and only one pupil present, a little half-wit; however, he heard others reporting, so when his class

was called, he stood up and in a small, squeaky voice said, "One present, no cents." Regardless of the number present and amount of offering, wideawake schools know the system has no sense, therefore have discarded it.

THE DIRECTOR OF RECORDS

The title, "Director of Records," is suggested for the general officer, charged with what ought to be and can be the most serviceable office, outside the executive leadership. At once this suggests things of greater worth than mere attendance, collection, and weather reports, poorly entered and often poorly read. It will be seen as we proceed in this chapter that there are records of vital importance, which can be made the means of educational and spiritual significance.

THE DIRECTOR HIMSELF

The director himself in the small or large school should be chosen from those who are daily paid to be accurate, honest, and expeditious with records, such as bookkeepers, bank clerks, and those in clerical positions. Even in the smallest schools, some one can be found whose arithmetic and penmanship and methodical habits are a commendation. An older high school boy or girl, or a young school teacher or business man, can be "made into" a first-class director of records. Such a book as McEntire's *The Sunday School Secretary*, placed in the hands of this promising young officer, would open his or her eyes to the bigness of the opportunity. This book, probably written for the

big school director of records, can, however, be used as a vision be-getter. For the general secretary of the large school, the man who must become a real director of records, this book will not only lengthen the vision but strengthen purpose to make good. Mr. McEntire, himself a prosperous young business man, has for years put high-grade business sense into a great church school which he has served through a vital system of records. His records are like victrola records; they talk. They talk absentee boys and girls into regular attendants, and into church membership, and then into joyous, useful Christians. His records carry welcome messages to pastor, superintendent, and teachers, helping them all to be more faithful stewards of the sacred privilege which the church has trustfully placed in their hands. The director of records must not only be painstaking; he must be pains-preventing by his tact, patience, and unfailing courtesy. Teachers, departmental or class secretaries, may be careless in the reports they prepare for his records. Like a good ferret-after-figures when he "smells out" errors, he will diplomatically get the facts so that his own records may be true. He will also be courteous to furnish responsible inquirers with facts desired. Some people are honest with folks, but not honest with figures. Some have such vivid imaginations they would make clever artists, dramatists, or orators, but when it comes to plain, cold facts and figures, like Sambo, their feet just don't track, that's all. They would make better directors of pageantry than of page-entries.

THE DIRECTOR'S ASSISTANTS

In a small school one good director of records, with adequate equipment, will be able to render efficient

service. In the large school, the director will need from three to a dozen assistants. There are many schools where the director of records must be a person of unusual ability as a secretarial administrator. In such schools, he will need some, perhaps all, of the following assistants, who should be called secretaries: (1) *enrollment secretary,* who will make accurate entry of all new pupils and teachers, on special enrollment cards, (2) *attendance secretary,* who will keep careful records of attendance of the church school and its auxiliary councils and groups, (3) *birthday secretary,* responsible for the sending of birthday messages, such as letters and cards, on the forms constructed or secured by the director of records, (4) *absentee secretary,* who will promptly follow up all those who miss one Sunday, or more, using such post cards, or other messages, as are agreed upon, (5) *classification secretary,* who really serves as a clerk to the educational superintendent of the school, or the director of religious education, or the director of grading, or whatever the officer may be called who places new pupils in their proper grades and classes upon their first entry in the school, (6) *promotion secretary,* who carefully enters names and facts concerning all pupils as they are promoted, (7) *census secretary,* who will tabulate, classify and distribute to proper officers all the measurable results of the annual church or community religious survey, (8) *supplies secretary,* who keeps careful records of all supplies, text-books, lesson quarterlies, and periodicals, as well as Bible, hymn books, and other supplies needed, ordered, and used throughout the whole school; such officer serves as correspondence secretary ordering supplies upon the usual blanks furnished for such purposes, always under the guidance of

the director of records who knows from the director of religious education or educational superintendent the exact materials used, (9) *historical secretary,* who, under the supervision of the director gathers week by week such facts as will be of historic value and worth, recording permanently in a sort of church-school journal or diary. Doubtless in the very large, well-organized schools, some directors of records will need other assistants. It will be noted there is not an unimportant duty listed above if a school really claims for itself a place of service. In the medium-size school, the above functions at least should be cared for, one assistant combining duties, *e.g.,* enrollment, classification, and promotion records could be kept by one helper of the director. The wise director in any school of considerable size will not attempt to do all these things himself. His wisdom will cause him to do the general planning and leave the execution of details to a number of young people whom he has the privilege of directing and developing. The director should have the authority to select all of his assistants.

DIRECTOR'S DESK OR OFFICE

In the small school, the director's book or card index box will be his office, but in the medium-size school, he should have a desk that can be locked; the director and assistants in a big school should, by all means, have an office well equipped with desks, tables, typewriter, mimeograph, adding machine, and filing cabinets. A corner in a big general church office may do, when crowded for space, but an adjoining church-school office is better, where the superintendent, director of religious education, and director of records and

others may find it possible to be workmen not ashamed, rightly dividing their executive and secretarial duties—all in the interest of an efficient administration of the school.

For most records, cards are better than books, because they can easily be enlarged and "dead stuff" removed. The best size cards are five by eight inches—smaller cards, except for the record of a few items, are apt to limit acceptable entries. It pays to give thorough investigation to all systems before installation of any. The director must do his own thinking as to forms to be used. Slight initial expense should not prevent the setting up of an efficient system. Parsimony is often poor economy in the long run. Bulletin boards should be used for weekly statistics and items of interest. Loose-leaf sheets of heavy ledger paper are best for the forms on which monthly, quarterly, and annual summaries are tabulated. These should be made in duplicate.

The director of records and all who assist him should be sure that all their records are accurate, simple, systematic, complete, neat, and get-at-able, so that any time when pastor, director of religious education, superintendent, or any other officer of the school wants information, the director can give it quickly, correctly, and plain as two plus two. Thus, and only thus, can church-school records be put to the best use, serving the great ends for which the school exists, as the chief educational agency of the church. The wise director of records idealizes the folks he serves and spiritualizes his statistics. He sees absentees followed up, and permanently tied up to the Christian life and to the enterprises of the church and the kingdom. He sees timid teachers encouraged and helped into teaching

careers of joy and success. The real director is a seer and a saviour.

THE DIRECTOR'S RELATIONSHIPS

With the church as a whole. With the right kind of director of records, a pastor's access to his church-school force is easy. This saves him much time and makes possible contacts when they are most needed. The director puts him in touch with Henry Henn's family as soon as Henry is enrolled, and on his card is recorded the fact that his parents are non-church members or go-ers. Whole families are saved to the church, to Christ, and to Christian citizenship by prompt pastoral attention. Scores of cases should be cited. The director thus is the discoverer of new and unchurched families and increaser of membership through valuable information given. He is likewise a conservator of interest in church affairs, for on all special days every pupil connection is used to get a wide representative audience. The pastor's church office, if not near the director's, should have a complete duplicate file of officer, teacher, and pupil enrollment cards. The director will also supply the church office with duplicate monthly, quarterly, and annual summary sheets. On all greeting cards sent to absentees, and birthday, special day, and other similar cards, across the top should be the name of the church, and beneath it the church school. On all birthday, special day, welcome, and sympathy message cards should be the pastor's signature. Where many such cards are used, an electro signature can be printed at the bottom near the superintendent's and director's names.

With the school. The director's chief service is with the school. A live wire as director of records has been

known to have literally doubled the church-school enrollment and also to have lifted it from a dead level to a progressive grade A school. On a large, attractive, but not too prominent bulletin board, he will put before the school its weekly general attendance and offering record, with certain comparisons to stimulate interest, *e.g.*, by departments, by boys *vs.* girls, men *vs.* women, with variety, and once in a while a clever surprise. The listing of star classes (those having all members one hundred per cent on their six-point record cards) arouse wholesome rivalries. A bulletin board can be as dead as a tombstone, or it can be as catchy as an electric sign. For small and medium-size schools, fair-sized service boards can be bought, reasonably, of supply houses.

The director will send out card notices of regular meetings of school council, departmental councils, superintendent's cabinet, and other general school groups. He will prepare monthly, quarterly, and annual summaries. Quite often, the superintendent considers these as good stimulators and has them read to the school. At least, the annual summaries should be read to the whole school in two or three minutes on rally days, with great profit. The director who is skillful at it could be a minute man on any of the great days of the school, and thus stir up loyalties and common sense competitions.

With the superintendent and other officers. The director of records has productive contacts with all general officers of the school. At stated intervals he should have conference with divisional, departmental, and class officials, especially with their secretaries. The director furnishes the superintendent with duplicate enrollment cards, and a full set of summaries. While

James, Jim and Jimmie should not be permitted to go-at-will through the director's cards, nevertheless, personally conducted tours should be available to any officer or teacher who has a right to the information sought. Neither the secretary (director) in the small school, nor the director of records in the large, has any right to disturb classes while in session. The superintendent should not permit it. Where classes meet in separate rooms, there should be a servidor-cabinet built in the wall so that one door opens toward the class and another toward a hall, or other outer approach. In this should be placed all records promptly, so that the classes will not be interrupted. It's a simple, inexpensive device now being built in most new church-school classrooms. Where department secretaries gather these class records, they can turn them in to the director. In small schools, where class cards or class books are used, and where classes are in the open, some member of the class, appointed to do so, can sit on the end chair, or otherwise be accessible.

With the teachers. If the enrollment secretary does not fill out an enrollment card, then the teacher does, for herself and each pupil. Where the school has no enrollment secretary, the director of records should supply all teachers and departmental principals with cards. The director sends a welcome card or letter to each new teacher. This card should carry greetings from pastor and superintendent. Sometimes it has also a teacher-covenant or decalogue, or a few words of counsel. Birthday entries should be made on the pupil record cards which the teacher has. Quite often teachers send their own greetings on cards of their own, or the director's, choosing. Upon notice by the teacher, the director of records mails to pupils vacation intro-

duction cards. Where they are to be away during the summer months, these help them to keep up attendance. If a visitor is in a class, the teacher makes note of name and address. Directors send a visitor's welcome card the following week. In case of illness or misfortune, a sympathy card is sent, either to teacher or pupil. The director supplies the teacher either with a class record book or an envelope or box of class cards. Where the school uses a six-point card for each pupil, a full set of these should be supplied.

With the pupils. The director keeps an enrollment card of each pupil. The enrollment card usually has such items as the following: name, address (home, school, or business), phone, age, date of birth, place of birth. Are you a Christian? Are you a church member? If so, what church? Are your parents church members? If so, where? Date of enrollment. Assignment to department, class, grade. Teacher's name, address, phone. Promoted to Beginner's, Primary, Junior, Intermediate, Young People's, Adult. Transferred to Home Department. Made an Officer, Teacher. Date of leaving school. Reason for leaving. Blanks on cards are left for entries of answers. After the pupil is enrolled, some time during the week, the director sends a welcome card. Then the pupil's "standing" card is made out so that it can be marked each Sunday by the teacher. The so-called six-point card is highly commended. It works. It gets results of a high order, if teachers are frankly honest in recording correct values for every item, especially item five. It takes time but is worth it. The six points scored are: (1) Attendance, (2) On time, (3) Bible brought, (4) Offering made, (5) Lesson studied, (6) Church attendance (previous Sunday if church school

is before church). The percentage basis for each point varies, but the following seems a fair distribution of values: Attendance, 20%; On time, 10%; Bible brought, 10%; Offering made, 10%; Lesson studied, 30%; Church attendance, 20%. This means for a star pupil a rating of 100%. It means that if he is at Sunday school and has his lesson prepared, he gets 50%, on these two central items. Twenty per cent for church attendance to some may seem high, but it is an important thing for church-school pupils, especially juniors, intermediates, seniors, and young people to come under the influence of the great inspirational service of divine worship. No educational or any other phase of the church life can furnish a real substitute for this. The director will equip himself with score cards for tabulating these pupil ratings by the month and quarter. Sometimes a quarterly report is sent to parents of younger pupils. When directors and teachers once get thoroughly accustomed to this six-point scheme, it can be handled quickly and satisfactorily. Directors supply teachers with blank absentee cards, and in schools not having an absentee secretary, the teacher fills in the name of absentee, and the director sends the card. If possible, the second week the teacher calls or phones, and by the third week a card from the superintendent helps. Directors or teachers send birthday greeting cards to pupils, also introduction cards in case of (1) removal, (2) visit, or (3) vacation, and in case of sickness, misfortune or death, a sympathy card.

With the Home. The director, through regular enrollment cards, gets his line on the homes and keeps it. Sometimes he has a family card index. Names and addresses of non-church members are sent at once to

pastor. Special card is sent to parents when pupil is enrolled, expressing pleasure and giving a cheerful, cordial welcome to parents to attend church school and church. Special days in the church school are times when letters and invitation cards are sent to parents. Many a director counts the days of the year the happiest ones on which he gets parents vitally interested in the work and membership of the church.

Through all these relationships, a director makes himself one of the greatly appreciated servants of the church school and church.

THE DIRECTOR OF FINANCES

In a small school, two officers are needed, secretary and treasurer. In a medium-size school, there should be a director of records and another officer known as director of finances. In the large school, this director of finances may well need and have assistants.

He is a more responsible officer than a mere collector and recorder of offerings. His Lord has a bigger position for him, than Matthew-like, simply to sit at the receipt of customs. Some of his privileges as an officer in a larger school may be noted:

The director of finances should institute a financial system for the school in keeping with the financial system of the church. Duplex envelopes should be used. A package of numbered and dated envelopes should be given to each pupil, and entry made of the pledge card when returned, showing amount on one side for current expenses and on the other for missions. Sometimes the same envelopes used by the church are

used in the church school. Some church schools, however, use smaller sizes. The main thing is not the size, but the fact that church-school pupils are being educated to give and give regularly for the support of their own church school and church, and at the same time give also for the great Kingdom enterprises at home and abroad. He will cooperate with the church treasurer and other officials to secure pledges for the church expenses where the church budgets the church school, *as every church should.* The director of finances will discourage and, if possible, with others, prevent the raising of money to run the church school by fairs, suppers, or entertainments. These may have their places, but not as budget-getters for the church and church-school work.

He will distribute stewardship literature through an assistant known as a stewardship secretary. Both will cooperate with any church campaign having this kindred task. Pastors, letters, tracts, stories will be used. Tithers' leagues can be formed.

He will receive and enter offerings on his records by names and envelope numbers, recording amounts given on both sides of the envelope. He then turns over the money to the church treasurer, using blanks for that purpose, in a permanent record book.

In payment of bills, he draws an order on the church treasurer, signed by himself, and the church-school superintendent; these orders, like a check book, are numbered and stubbed for his records.

He presents brief weekly, monthly, and quarterly reports to the school, and an annual report to the church, through the church treasurer. His weekly report is in connection with the bulletin announcement, and ordinarily should not be read.

He may, if so desired, become a custodian of special class or departmental or other group funds, keeping separate books for each special account. In many church schools, the organized class of young people and adults have dues or offerings, aside from the envelopes, for certain phases of their varied activities. If class treasurers so request, the director can assist them.

Upon invitation of the church-school superintendent, the director of finances might very profitably and always briefly give a talk on stewardship, illustrated with a story. At the cabinet meeting, also, he can be of service.

After consultation with pastor, superintendent, and director of religious education, he should prepare a tentative budget of the school's expenses, presenting the same to the cabinet for discussion and approval, before passing it on to the board of religious education for adoption. In making out the budget, all general items should be given, but minor details omitted. People want to know specifics, but not such minutia as to create comment and to raise questions. This budget, after the board O.K.'s it, should be posted or printed in proper connection.

The director of finances has charge of all special day offerings, such as may be taken by the school at Christmas, Easter, Children's Day, and Rally Day—distributing literature and special envelopes, if such be the custom. At the will of the school, this money should go to the designated objects, and be paid out in the regular way.

Many schools have a birthday fund, collected from Sunday to Sunday through the year, and made available from time to time for worthy objects. No hard and fast financial system should so bind down upon a

church or church school as to dry up the springs of spontaneous benevolence. No director of finances or church committee can foresee emergency relief situations and other causes that should get "over and above" consideration.

The director of finances will read books on stewardship, church finances, and duties of church-school treasurers and often confer with his fellow directors of other churches as to methods used.

Quietly, he will work and slowly he will see the spirit of scriptural giving lay hold on boys and girls and young people. Great joy will come to his own soul in the keeping of accurate records and the realization of his own faithful stewardship.

XV

THE DIRECTORS OF READING, AND PUBLICITY

FOR a long time there has been in almost every church school, small and large, an officer known as the librarian, usually one responsible for distribution of supplies, mainly lesson quarterlies and illustrated papers. In some small schools "duties in general" not performed by the superintendent, secretary, or treasurer have been dumped into the hands of the librarian.

In this chapter, we are suggesting what to many will be a new officer, *viz.*, a *director of reading*. This director is a librarian plus. And the plus is the major privilege of such an officer. He (or she) will not be a mere distributor of church-school supplies, a disturber of classes, and a jack-of-all-trades official. Nor will he be a clerk behind a library window, custodian of song books and other books, merely mechanically handing out books and making a memo of the fact.

THE DIRECTOR OF READING

The director of reading is one of the most important officers in the church school, or church either, for that matter, when the holder of the position fully appreciates the bigness of the opportunity. For this new

office, the school should not choose a teen-age boy or girl, as was often done when electing a passer-of-papers. There are places where these young people will fit and grow on the job, becoming, it may be, the church school's dependable, useful servants, but theirs is not this kind of work. The director of reading should be a mature man or woman, preferably a public school teacher of the "grammar" grades or junior high school. Often there is a mother, once a teacher, who will see the open doors of this office and will render rare service. Sometimes a high school teacher of English can be secured, or there may be found some person who has leisure, loves literature, and has a humanness that yearns to help. The essential things in such a direction are: (1) knowledge, mainly of the nature of children from six to eleven and young people twelve to eighteen, and their book "likes" or needs; (2) a knowledge of the best books suited to these different ages; (3) a lover of literature as a life-maker, one who believes that the printed page can carry over into life's conduct situations ideals that will mold character; (4) a genial common sense, industrious person, tactful and resourceful in suggestions, who will magnify the office as a *real vocation,* one who will prayerfully, patiently, and persistently seek to be a faithful *director* of reading.

In a large school, there will be assistants, for a director of vision will see afar and will need helpers to enter into the fields already ripe unto harvest. If in addition to the above qualities, a person can be secured who is also trained in religious education, the combination would be ideal. In a very large school there should be the one director and at least five assistants, with division of responsibilities as follows: (1) secre-

tary of children's reading, (2) secretary of young people's reading, (3) secretary of the library on parents' problems, (4) secretary of the officer-and-teacher library, (5) secretary of the missionary library.

THE DIRECTOR'S DUTIES

One of the first duties of this officer is to hold in his hands as his very own at least these two excellent books: (1) Field's *Guide Posts to Children's Reading,* and (2) Olcott's *Children's Reading.* These will be his chart and compass. Both books should be brought up to date with the director's supplemental lists. From time to time, valuable lists of good books are published in such journals as the *International Journal of Religious Education.* Church-school publications for teachers give help. Practically all of the offices of denominational church-school boards and state councils of religious education have lists which they will be pleased to send to directors of reading. After these are secured, the director from these should make his own lists.

The director should make it his business to know books, the good-old-timers, and the good-new-timers, books suitable for children, young people, parents, church-school workers, and others. He should probably take as his most serious obligation the directing of children's and young people's reading. He will steer a straight course, missing the Scylla of the goody-good on one side, and the Charybdis of cheap-and-vicious on the other.

The director should visit frequently and investigate thoroughly the newsstands and bookstores of the town or community contiguous to the church school, for he is a director of *reading,* which means an intelligent,

lively interest in periodicals of all description, as well as books. Fortunately, respectable book sellers guard their shelves, but there are many stationers and book dealers who have no knowledge of or concern for the contents of magazines and books they sell. Their only interest is in the coins which pass over their counters. Then, there are some dealers, both in small towns and in large cities, who deliberately pollute young life by dispensing magazines and books that cannot pass the post office bayonet of Uncle Sam, but which trash they get in sealed express packages. Some of these scoundrels have confessed that they keep these dirty sheets back out of sight, but in easy reach of the customer who feasts his soul on carrion. The tragedy of it all is that your boys and girls, and mine, may be innocently victimized by these peddlers of poison. One such pernicious book, or magazine, carries enough germs to contaminate a whole neighborhood. Much of this vile product is made in the United States of America; more of it is smuggled in from Paris' pits of perdition, or other places. Only a short time ago, United States dry fleets off New York seized a suspected outlaw boat and found not only bootleg liquor, but literally tons of nasty books, postcards, and magazines, being brought into the country to wreck and ruin the minds and bodies of our American boys and girls. Doubtless, low-browed makers of such literature in America send their vicious output to lands across the seas, all for the filthy lucre which often makes leprous the hand that clutches it. Then, again, there are publications that may not exude the fumes of hell, but, nevertheless, are vicious in their influence on young life. Here and there, on this page or that, in a phrase or two, is a philosophy of life which cuts

under the very foundations of the Christian religion, destroying years of good home and church-school training. Then, there are namby-pamby books with no fiendish or fish-gate flavor, but simply frothy nothingness,—cheap time-killers, and destroyers of appetites for the wholesome and worthwhile books. At one time the librarian of the great Chicago library had the complete works of a certain American author destroyed. I asked him why, and he replied, "The books of Blank are so cheap that boys reading them lost interest in the helpful character-making books." The director of reading has a many-sided, fascinating job of far-reaching influence.

The director should make, from time to time, brief lists of books graded to suit the different ages of boys and girls, and post these typed lists on a general school bulletin board, or, if the school has departmental rooms, there the lists should be put where they can be read by those for whom they are prepared. After years of interest in children's reading, I am fully persuaded that many read harmful books, not of deliberate, personal choice, but because no one suggested the better books. The director of reading is a suggester warmly welcomed by teachers and parents. Everything considered, could the church school have a more valuable officer?

The director will cultivate the friendship of the public librarian, and especially the one in charge of children's books. He will also seek counsel of the public school librarian and teacher. Many suggestions will be received. On the other hand, the public librarian will be pleased to profit by examining lists offered by the church or church-school director of reading. Often librarians seek the cooperation of children's specialists

in making a selection of books to be purchased by the library board. Wherever there is a good public library, with a high grade collection of books for children and young people, the church school or church should not spend one cent for a library of such books for itself. There was a time when it was desirable, as community service, for a church school to establish and maintain a large library of children's books. Except in rare cases now, this is not necessary. Better cooperate with other churches and church schools in making possible the very best in a public library. Where no public library exists, one can be founded by the cooperative effort of the church-school directors of reading from the several churches. Modest collections thus secured and conveniently located have been forerunners of community libraries now numbering thousands of books.

The director will find that the libraries which the local church or church school should purchase are: (1) a church-school workers' library, as it is popularly called; (2) a library of books most helpful to parents; and (3) a library of missionary books. It could hardly be expected that a public library board would buy any considerable number of what might be called technical religious education books. We know of a board of religious education in a small city that had alcoves set aside in the public library for a very valuable collection of books in religious education, purchased by church friends, thus making accessible to all church-school workers in all denominations and also to parents and people generally the newest and best books in religious education. There are few places where this could not be done. Donors of good books can be found anywhere. Where there are no com-

munity-wide boards of religious education to assist in this matter, or for any reason a cooperative library seems out of the question, then these three and other special types of libraries should be established. A good workers' library in a church school is essential to success. The director will stimulate interest at cabinet and council meetings and circulate the books. Missionary books and parent-problem books likewise should be available *for use* and should be kept moving by a good check-up system.

In order to get these books to work, the director should hold conference with departmental principals of the church school, both to get and to offer suggestions. Some church schools offer inexpensive awards, such as certificates of reading, to those who need incentives and who will make use of the books in the church's shelves. Quite often reading contests are put on between men of the school and women in the reading of the most missionary books in a three month period, the books being selected by the director of reading. Children's missionary reading contests are also productive of vital interest.

In a school where there is a pleasant, efficient director, parents will ask and receive help in the purchase of good books for gifts to their children at Christmas, on birthdays, and at other times.

Where capable service is in evidence, the pastor might very well, from his pulpit, call attention to the director's work and occasionally give him a minute before-the-whole-congregation to mention a virile book. The superintendent of the church school will often call on the director for such public service, likewise the departmental principal, or president of a young people's or adult organized class. At the workers' conference,

and at parent-teacher meetings, the director might very well be given half an hour three or four times a year to introduce new and helpful books. At least once a year the whole session of the church-school council should be turned over to the director of reading. A book sociable is profitable provided the only books brought as admission tickets be those from a list circulated in advance by the director of reading, if the books are to be used for the school's libraries as indicated above. Sometimes the director of reading and director of recreation can plan a delightfully helpful book sociable, where books brought are to go to some rescue mission or other worthy charity. Even then, desirable books should be publicly listed, and from most homes there would come old books of real value.

THE DIRECTOR OF PUBLICITY

If the church as a whole does not have a publicity man, the church school, upon nomination of the superintendent, should elect a director of publicity. He (or she) should be chosen after careful check up on personal fitness. A mistake in this matter creates a very serious situation, and may work positive harm to the school. He must be (1) first of all, one who believes in the church school; (2) one whose belief is based on a concrete, if possible, experiential knowledge of the place, purpose, and program of the church school, plus wide reading of best books on religious education through the church school; (3) one who has two eyes to see and two ears to hear, but whose seeing and hearing get outlet through his pen only after due delibera-

tion; (4) one across whose forehead is writ large the word "discretion," who has a never-failing supply of just horse sense; (5) one who puts first things first, whose perspective is good, and whose fairness can never be challenged; and (6) one who loves truth, hates error, or hearsay, and who never trifles with words.

THE PUBLICITY DIRECTOR'S DUTIES

His business is to make the church school and its work known and to market the ideas that make the church, the school, and its Bible prime factors in the creation of a Christian citizenship.

One of his first duties will be to lay the church school on the minds of the *church as a whole*. One of the discouraging things in all church-school work is that many members of the church, of which the school is a part, do not know it. They never go. Perhaps they are not altogether to blame. In cooperation with the pastor, and superintendent, all members of the church should be kept informed. If necessary, a regular publicity campaign should start in and continue through the weeks and years. The director will carry on this publicity the names of the pastor and superintendent and director of religious education (if the church has one). Some of the ways a director may use to interest the church members are: (1) *letters,* personally typed and personally addressed, duplicated letters, two or three short paragraphs, well spaced, breezy, and to the point; (2) *church calendar,* mention every week a few brief, catchy sentences, not such trite stuff as "the church school meets at 9:45 and all are invited"; (3) *bulletin boards,* inside and

outside the church building with fresh, timely notices lettered plain and large enough to be read. In some places daily changes are made; (4) *posters,* simply worded and illustrated for inside and outside display, this is one of the very best methods of passing a church-school message through eye-gate to the mind; (5) *pulpit or platform,* minute presentation of the church school by pastor, superintendent, or the director himself, at a regular church service; (6) *buttons or pins,* small, attractive celluloid buttons put on children, young people, and adults on certain occasions, carry their messages to the members of the church and congregation, and to the stayers at home; (7) *monthly church-school paper* devoted to local church school and church, printed or mimeographed; quite often the director can interest teen-age boys, in cooperation with their teacher, in making this a real educational project; much or little can be made of it; when well done, it has fine publicity values; (8) *church-school year book;* in wide-awake, up-and-coming schools, this can be made a source book on church-school facts worth keeping; some neatly, artistically bound mimeographed copies are quite as attractive as the expensively illustrated and printed ones; such a book in every church home is bound to create interest and enlist support; the director can associate with himself an editorial staff of young people which will find in this project expression for many kinds of abilities, literary, editorial, mechanical, managerial.

The director will keep the *community* informed through some of the following ways: (1) *illuminated sign* on church front; electricity costs money, but lack of publicity costs more in the long run; if business and amusement places find it pays to use light, why not

churches? (2) *window placards* small enough to get a place, but large enough to get attention; (3) *door knob tags and hangers,* also *coat lapel hangers* are used to great advantage in quick, half-day attack on the community; (4) *street car ads* in large cities are sure to be read and furnish profitable publicity; (5) guest invitation cards placed in hotel mail boxes or under the room doors are the means of service notice to the community's transients that they will receive a warm welcome at the fireside of the church family; (6) *church and church-school directories* with hours of services printed in plain, dignified fashion, placed in acceptable frames, and hung in hotels, railroad stations and public buildings; in small cities, directories of all churches can be given; in larger cities, representative ones usually are listed; (7) *banners hung across the street* used only occasionally when unusual events call for them, always attract attention; (8) *auto stickers or posters,* catch the eye of many and are being used when outstanding events claim consideration; (9) *house-dodgers and cards,* especially when campaigns are on, such as a community go-to-church Sunday; these should never be thrown indiscriminately and made to become a nuisance; they are the least desirable of all ways of church advertising; (10) *community posters* well planned and placed and changed from time to time are always good attention-getters; (11) *bill boards,* the big bill posting companies, for the most part, are glad to cooperate in a real city wide or nation wide religious publicity campaign; they are commercial experts in this line and churches unitedly can profit much by this recognized agency; (12) *community pageants* staged out of doors, or in a commodious building, are becoming valuable

publicity mediums for church school and church use; (13) in *better class movies,* church publicity features are permitted and find large audiences to see and remember; (14) *lunch clubs,* such as Rotary, Kiwanis, and many others, give high-grade opportunities for rapid fire, two-minute talks on religion and life, on the value of churches and church schools to a city; (15) the *newspaper,* one of the best, if not the very best medium through human stories as news, or through paid advertising space; here is the director's great chance; and because of the importance of this avenue to the people, a later paragraph is given to it.

The director can lay the church school on the hearts of parents by letters, notices, postcards, and in many other telling ways. Parent-teacher meetings of both public school and church-school organizations are open to announcements, brief talks, pictures, and stereopticons carrying vital church messages. Cradle roll and home department contacts make possible easy approaches.

The public school, in a limited way, can be cultivated by the director as a friendly, cooperating agency interested in the social and moral welfare of childhood and youth. No one church could enter the public school as a publicity field. Nevertheless, all religious forces working together can, in fairness, claim and get some consideration for the church school, the one other educational agency which seeks to make better citizens out of young, growing life.

The director will find open spaces in his own denominational religious journals, where the story may be told again and again of church-school progress.

THE PUBLICITY DIRECTOR'S DECALOGUE

1. Thou shalt hold thy pastor and superintendent as thine own best counselors, having no other "grave-images" before thee.

2. Thou shalt cultivate the friendships of reporters and city editors, courteously welcoming their suggestions, even if thine own righteousness seemeth to exceed theirs, for it is through the window space they open to thee that thou canst air thy news.

3. Thou shalt not be out of date with thine items, for radios will bring thee down to thy publicity grave before the morning dawneth.

4. Thou shalt offer sizeable facts, not tweedle-dee-and-tweedle-dum that circulateth in kitchens and corner stores, for the sayings of great men on the Bible, church school, and religious education will get wide-armed welcome in thine own town paper.

5. Thou shalt not bear false witness against thy neighbor, be he friend or foe, for truth lovers yet dwell in the land of the living.

6. Thou shalt wear the cloak of humility when thou goest to the house top with news concerning thine own church school, its folks and facts.

7. Thou shalt not covet high sounding words, nor paragraphs that "say it with flowers," for simplicity, clarity, and brevity are the marks that delight the editor's soul.

8. Thou shalt not stoop to undignified language, nor dip thy pen in the bitterness of sarcasm or slander.

9. Thou shalt not write illegibly, for typewriters abound, and copy appeareth better when double-spaced, on one side only.

10. Thou shalt to thine own self be true, holding

honor high, with fairness to all persons and papers, and favors to none, and verily thou shalt have thy reward,—a clear conscience when thou liest down at night, or at the end of life's long road.

A well-known religious news-getter gives to church-school publicity men the following sound advice, growing out of his long time, earth-wide experience. News must be real, honest, of things done, said intelligently and briefly, recent, applying to as many as possible, unusual, relating to community activities, and special events, modest in its statement of accomplishments, careful in boosting individuals, illustrated where possible. Long items should be broken up into sub-heads, or abbreviated. Items of the broader church-school field, of mission activities that can be obtained from the reports of the larger organizations, will be acceptable. Treat all the papers alike as to news. Typewrite the items wherever possible. Give to the news the element of hope, progress, victory, and above all, the human note.

THE DIRECTOR'S READING

The church-school director of publicity will often confer with general advertising men, if he has opportunity. He will read such books as: Smith, *Publicity and Progress;* Ellis, *Advertising the Church;* Reisner, *Church Publicity;* Case, *Handbook of Church Advertising;* Stelzle, *Principles of Church Advertising;* Burkhalter, *Publicity Handbook.*

The director has a great trust which, if kept faithfully, intelligently, gives him a chance substantially to set forward the Kingdom of God.

VI

EXPRESSIONAL LEADERSHIP

XVI

THE DIRECTORS OF WORSHIP, AND OF MUSIC

THE important phases of the church school's work are impression and expression, the two hemispheres of the church-school world. Classroom instruction is the major means to the first, worship and service to the second. In a sense, they overlap and interpenetrate, for in the real teaching process both are necessary. Instruction precedes all expression worth while to make worship intelligent, and all forms of service resultful in best educational and spiritual values. We consider here expression through worship and music, and the leaders responsible for these significant modes of expression.

THE DIRECTOR OF WORSHIP

One of the most valuable officers of the church school, or, for that matter, the entire church, is the church-school director of worship. In the small school, this position usually should be held by the pastor, provided he is willing to prepare himself for expert counsel in this field. Simply because he is pastor does not mean that he is the *one* person for this task. He ought to be the one who could most easily get ready for this significant service. In the large church and school there should be chosen some one other than the pastor,

because of his arduous and exacting pulpit and pastoral duties. Even then, the person charged with the responsibility of directing the worship of the school should keep in constant touch with the pastor. The wise pastor knows full well that any help he can be to the church-school director of worship will strengthen the Sunday morning service of worship, for which he is so largely responsible.

The director of worship should be next to the pastor, and not excelled by him, in genuine piety and exemplary conduct at all times. No person, however brilliant or attractive, should be elected to the high privilege who does not meet the acid test of a blameless life. The director must be resourceful and versatile. He should possess a good voice and presence, have a quiet, yet forceful, personality. He should be radiantly cheerful, one who embodies the joy of his salvation in his manner and movements. No school should choose as its director of worship a religious dyspeptic, or one who takes his religion so hard it hurts him. A "holy roller" may be a wholly wrecker of the church school morale. Buoyancy and reverence are not incompatible. Intelligent poise and a balanced fervor beget real worship. Like begets like. The director who sincerely worships in his direction of worship is the one who creates worshipful attitudes and desires in others. What is worship? Dr. Luther A. Weigle thus answers the question in his little book, *Training the Devotional Life*: "It is more than merely thinking about God, or feeling reverent toward Him, or even seeking to do what we believe to be His will. It is a personal approach to God. It is our attempt to express ourselves to Him in whatever ways we deem possible and appropriate. It seeks to communicate to Him our attitudes, to estab-

lish intercourse with Him, to enter into as direct fellowship with Him as we can." This is the worthy goal of the director of worship for himself and those he serves.

Rightly conceived and conducted, the worship period in a school as a whole, or in any of its departments, is fully as important as the period of instruction. The director of worship concludes at once that no teacher can possibly give more time and ability to her lesson than he should conscientiously devote to his work.

WORSHIP SERVICE COMMITTEES

There should be at least three committees on worship in the medium and the larger graded schools, *viz.*, —one each for the children's, young people's, and adult divisions. This is a minimum. In many schools there will be a worship committee for each department, the principal of the department being the chairman, through whom the director of worship will work. For the young people's division, it is advisable to have a committee consisting of a pupil and a teacher from each department, the supervisor of young people being the chairman, and the director of worship the special counselor. In some schools the large organized Y. M. or Y. W. or adult classes will each have its own worship committee. In the small one-room school, the director of worship might well create a committee consisting of a worker with children, a worker with young people, and a worker with adults so that the worship programs may be helpful to the largest number. In all these committees, the pastor will have interest. The director of worship will, however, hold chief concern for expert advice and supervision.

THE DIRECTOR'S DUTIES

(1) The director of worship will keep in mind always that worship, like instruction, must be graded. The school that has graded lessons should, for the same reason, have graded worship services. For it is a fact that worship is graded or it is not worship. We worship only as we use *understandingly* the elements of worship. (2) The director of worship will be a constant, reverent reader of the Bible, of hymn books, of books *of* prayers and books *on* prayer, of books of worship stories, of sanely written books on the deepening of the devotional life, and of books and magazine articles on the technique of worship services. (3) He should not get lost in the mere mechanics of program making. He should not be solicitous of items as such, or the program itself with its parts and participants, but with the spiritual outcome or goal of it all. His chief service to the school is not in preparing and running off "programs," but in creating conditions conducive to spontaneous, genuine worship. (4) He must himself have and help others to have a soul yearning for fellowship with God. His worship service that does not bring about a God-consciousness is a failure. (5) The director of worship must be reasonable and tactful so that he can secure cooperation. A well-worked-out order of worship will fall flat if he does not earnestly, skillfully obtain the hearty good-will and mutual interest of all officers, teachers, and pupils. If the officers or teachers move around or talk, or otherwise disturb, the whole worship service may be a noisy exercise and not reach the spiritual ends desired. (6) The director of worship should prepare monthly themes for the whole school for a whole school year, and help

each department or class work out its worship services, simple or elaborate, with these themes kept central. The *International Journal of Religious Education* will be of special help to him in this matter. He will also profit by general and departmental teachers' magazines. We offer here the suggested outline used by the *International Journal of Religious Education* for one school year: *October,* Courage; *November,* Gratitude; *December,* Giving; *January,* Faith; *February,* Truth; *March,* Sacrifice; *April,* Hope; *May,* Love; *June,* Stewardship (of Life); *July,* Patriotism; *August,* Forgiveness; *September,* Loyalty. Other subjects for another year will suggest themselves to a resourceful director. (7) The director of worship in a small school secures leaders months in advance and assists them in preparation. In a larger school he will work through assistants who do the same thing for the classes, departments, or divisions concerned. (8) The director of worship will give careful study to the question of an adequate supply of hymn books for all age groups, conferring with the principals of departments. The song books have more to do with real worship than any one material item. Some hymn books found in some children's departments are no more suited to their understanding than a book on calculus would be in a kindergarten. Many selections of songs for the various ages of children are now available and should be used. The director will thoroughly inform himself, win over the "powers that be" and quietly, patiently set himself to the securing for all pupils the books of songs best suited to their intellectual and spiritual needs. (9) He will also see that an ample supply of good Bibles and Testaments are secured and properly placed for use in worship services. The American Revised Ver-

sion, or some other good, modern version, is the Bible which church-school workers owe to the children and youth of this generation, even as the so-called Authorized Version has been the beautiful Biblical heritage of the generation now passing. (10) Since the offering is a part of worship, the director should make sure, in the smaller school, that there are acceptable plates, baskets, or boxes to use in receiving the offering, and he can, through others in a large school, take this precaution for the necessary receptacles. (11) The director himself, and through helpers, should strive to create worship conditions. He will keep in close, friendly counsel with the director of physical welfare in the large school, or sexton in the small, and make sure that every room where a worship service is to be held will be made ready so that chairs or pews are in order, Bibles and hymn books in place, and that the room is properly heated, lighted, ventilated, and *clean*. Cleanliness is next to godliness, ever true! As adults, we may create sanctuaries within our own hearts and in the midst of crowded streets there worship, but for children and most young people the place makes or breaks the spirit of worship. (12) The church-school director of worship faithfully, efficiently working on year after year, renders immeasurable service to the church as a whole, making possible a great group of intelligent, reverent public worshipers at the regular church service. Under God, he creates many a personal longing after the springs of devotion that satisfy the innermost thirst of the soul.

ELEMENTS IN THE SERVICE OF WORSHIP

There are a few essentials in every church-school service of worship for all age groups, *viz.*, the Bible,

prayer, hymns, and offering. In services for juniors, junior and senior high school groups, young people and adults, it is well to use occasionally a talk, a story, a poem, special instrumental music, and pictures. Only brief consideration is here given to these elements.

The Scriptures. There should be very simple memory verses and stories in the beginners' department, with wider use in primary groups, and generous Scripture portions with juniors and above. The Bible may be used by older pupils in some of the following ways, for the sake of variety: (1) call to worship and response; (2) read by leader; (3) concert (in unison) reading by whole assembly; (4) alternate verse reading (leader and group); (5) one class stand and read in unison, or the members read verse by verse; (6) two classes, one as leader, other in response; (7) Bible scene pantomimed, if well done, by young people's group is very effective; (8) dramatization of a Bible incident or story is of great value and, if thoroughly rehearsed by a chosen group, could serve for whole worship period.

Prayer. "The heart of worship is prayer." Very simple in children, yet real and something to be cultivated, spontaneously, never mechanically forced. A child unspoiled just naturally prays. In primary and beginners' groups, the leader should encourage voluntary child-prayers and make programs so elastic that these beautiful outgoings of gratitude will be in place anywhere in the worship service. The very definite, concrete prayers of children sometimes are amusing, but teachers should never show anything but reverent consideration at all times. With older groups, prayers, always short, may be used in different ways: (1) individual prayer by leader, teacher, pastor, superin-

tendent, class member, or visitor; (2) Lord's prayer in unison, or phrase by phrase; it divides readily into six or a dozen portions; (3) sentence prayers—one from each of divisional or departmental or class groups or one from each member in a class; (4) silent prayers, not often and better when directed by the leader audibly or with placards, or by use of blackboard or pictures; (5) benediction, Mizpah or Jude's or some other. Prayer being the very soul of worship, the director should help participants to pray intelligently and, above all, sincerely, as unto God and not unto men. Some of the best prayers I ever heard were the prayers of boys out in the open at camp or on a hike. Seldom ever should young people commit to memory a written prayer. A few sincere words direct from the heart mean more than the formal utterances of another.

Hymns. In all probability, songs well chosen and easily understood carry highest worship values. The director of worship will keep a few things in mind: (1) Choose and help others choose only such books as are musically and spiritually high grade. The music should be churchly without being morose or monotonous. It should have melody, movement, tonal color, richness, and be suited to the words and the worship objective sought in the place where it is used. The words are quite as important as tunes. Sometimes a beautiful tune is wedded to mongrel words. A good test for a director of worship or music to make is to divorce the words from the tune for a few minutes and read the words alone to get the meaning and literary values. It has been well said, "What is not good enough to be read or recited as poetry should never be sung." If a minister should preach the words of some

songs his parishioners would rightfully object. Yet the same words sung go unchallenged. There are jazz words as well as jazz tunes. Both are to be avoided. We have noticed that some people who strenuously insist on certain pulpit brands of theology lustily sing almost anything. (2) The director should select appropriate hymns to suit the worship theme; words and tunes should work together to bring about the desired attitudes of loyalty, gratitude, goodwill, and service, and the right emotional responses to the goodness and greatness of God. To reach such ends every hymn used should be on the level of understanding and experience of the child, youth, or adult for whom the worship service is planned. (3) There should be a variety in hymns and in their use. With small children a few simple hymns suited to their nature and needs and with bright, easy melodies should be memorized and used again and again. As we come to juniors, the great hymns of the church, one by one, should be memorized. These will be worship-capital for all life. With older groups, the hymns should be used in various ways: whole assembly sing whole hymn; whole class or department do the same; verse by verse, singing by classes or individuals; use solos, duets, trios, quartettes, not for exhibition, but for worship purposes; orchestra or piano play quietly a familiar prayer hymn, while heads are bowed. As a call to worship, or in the midst of the service; a hymn tune can be reverently whistled with good effect; leader can use verses of hymn as outline of worship talk; alternating verse of hymn, verse of Scripture is good; sometimes verses of hymns can be illustrated by flat pictures held up, or stereopticon slides used with telling results; victrola records (solos, duets, trios, quar-

tettes) of sacred songs are available and their occasional use advantageous; a hymn is highly prized when the story of its origin and use is given before singing; some hymns can be antiphonally sung; certain hymns lend themselves beautifully to reverent pantomime; other hymns can be realistically dramatized or put on in pageant form; once in a while a good reciter can read a hymn as the piano plays slowly and softly. If prayer is the heart of worship, what shall we say of a soul-gripping hymn?

Instrumental music is a very vital part of a worship service for all ages. It can be used to call to worship and prepare the way, or carry worshipers along, or to close the service. It can quiet, soothe, start on a march, or stir to action. For older groups, solo instruments should be used on occasion, but always for worship purposes, never to compliment or entertain. Selection should be short, reverent, in keeping with the theme. The leader or director should take no chances, but in advance counsel with the player on the necessity of brevity and worshipful rendition.

The story, a message of truth, has come to have great value in the worship period, even as in class instruction. Many stories are now available which are suitable for worship services. These should be short, appropriate to theme, told, not read, and from Sunday to Sunday be varied,—Bible, missionary, patriotic, service, and stories of moral heroism. Stories as all forms of truth-presentation should be suited to the several age groups.

Poems which drive home the thought of the service, if short and well spoken, are appropriate in almost any worship service. The very short stanza with a simple

message helps children, as do the longer poems for young people and adults.

Talks—a crisp, appropriate talk of two-to-five minutes is acceptable and worthwhile in worship services of young people and adults. They should not be used with juniors and below, except in connection with picture poster, object, or blackboard. The director or leader must pledge the talker to keep within time limits.

Pictures of the right sort, either copies of masterpieces held up or used through stereopticon, or reflectoscope, can be made very useful in creating the spirit of worship. Directors can avail themselves of a fine collection at small cost.

Offering—the offering should be made an act of true worship. It should never be referred to as the "collection." Ushers or receivers of the offering should be appointed and trained, a group serving for a month, or longer. Duplex envelopes should be used by all members of all classes, and these should be placed on the plates or baskets as they are passed. The director of worship wisely planning the offering is training future church givers. It is a good plan for collectors to come forward and stand together while the leader prays, then as offering is taken, piano plays quietly and the leader recites slowly stewardship scripture verses, or other verses, on giving. It is better to have the prayer *before* the offering. The above plan can be used to advantage where a school worships all together in one room, or by departments. The day of class envelopes gathered by a treasurer, disturbing the teaching period, should be over.

THE DIRECTOR'S TEN TESTS OF A WORSHIP SERVICE

1. Is the service instructive, even in the beginner's department?
2. Is the service devotional through and through?
3. Are participants sincere and reverent?
4. Does the service enable many to have part especially in the young people's and adult departments?
5. Is there variety from Sunday to Sunday?
6. Do the parts of the service blend, *i.e.,* is there harmony in the use of the elements?
7. Is the service climactic, *i.e.,* does it have a goal and reach it?
8. Does the worship service prepare mind and heart for better class work?
9. Does the worship service for young people and adults enrich personal lives and create a desire for private prayer, Bible reading, and closer fellowship with Christ, honoring the Holy Spirit?
10. Does the worship service, especially of young people and adults, stir to deeds of heroic, sacrificial service for others?

A TYPICAL PRIMARY WORSHIP SERVICE

Theme: Thanks for God's Good Gifts

Call to Worship. "Come, Ye Thankful People, Come." (Any standard hymn book. Play worshipfully and softly, that the music of this great hymn may become part of the child's worship sense.)

Hymn: "Morning Hymn." (*Songs for Little People,* No. 2. Danielson-Conant, The Pilgrim Press, Boston, Mass.)

"Father, we thank Thee for the night,
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair."

Hymn: "This is God's House." (*Songs for Little People,* No. 8.)

"This is God's house and He is here today,
He hears each song of praise and listens when we pray."

Bible Verses: Psalm 100.

Prayer Song: "Lord, Who Lovest Little Children." (*Songs for Little People,* No. 21.)

"Lord, Who lovest little children,
Hear us as we pray to Thee."

Prayer:

"Father of all in heaven above
We thank Thee for Thy love.
Our food, our homes, and all we wear
Tell us of Thy loving care. Amen."

(Following the prayer, play the music to the above while the heads remain bowed. From *Song Stories for the Sunday School,* Clayton F. Summy Company.)

Offering Service:

Every good gift and every perfect gift is from above, coming down from the Father.—James 1:17.
Freely ye received, freely give.—Matthew 10:8.
God loveth a cheerful giver.—II Corinthians 9:7.
For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life.—John 3:16.

(All recite above verses together quietly and rev-

erently while a representative from each class brings the offering.)

Offering Hymn: (*Songs for Little People,* No. 88).

"We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee. Amen."

Lesson Study:

(Have pianist play "Come, Ye Thankful People, Come," while children gather around the superintendent for the missionary story.)

Missionary Story:

Primary Picture Stories About South America, Story V. (Secure from any denominational board.)

Song: "A Whisper Song."

(Played, not sung, as heads remain bowed in prayer.)

Closing Prayer:

Dear Jesus, we thank Thee for Thy love. Bless Thy children everywhere and may the day come when they may all know and love Thee. Be with us as we go to our homes. Help us this week to be kind one to another. Amen.

A TYPICAL JUNIOR WORSHIP SERVICE

Theme: Gratitude for our Christian Land

Prelude: (Instrumental).

"God of Our Fathers" (*Hymnal for American Youth,* No. 245).

Call to Worship:

(Psalm 108:3, 4.)

Supt.

I will give thanks unto Thee, O Jehovah, among the peoples
And I will sing praises unto Thee among the nations.

Dept.

For Thy loving-kindness is great above the heavens,
And Thy truth reacheth unto the skies.

Praise Hymn:

"God of Our Fathers."

Loyalty Service:

Salute to the Flag of Our Country.

I pledge allegiance to my flag and to the republic for which it stands, one nation indivisible with liberty and justice for all. I salute thee.

Hymn:

"My Country 'Tis of Thee" (last stanza).

Salute to the Christian Flag.

I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and in love. I salute thee.

Hymn:

"Fling Out the Banner" (one stanza).

Story:

The Pilgrim Fathers.

Recitation:

"The Landing of the Pilgrims." Hemans.

Hymn:

"Faith of Our Fathers."

Fellowship Service:

Recognition of World Brothers and Sisters of non-Christian lands. (Prayer.) Recognition of Birthdays, New Members, Visitors, Church Attendance, Honor Classes. Announcements.

Memory Work:

Devotional Service:
Quiet Music.

Scripture:

Supt. Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.
Dept. Blessed is the nation whose God is Jehovah.—Psalm 33:12.
Teachers: Yea, happy is the people whose God is Jehovah.—Psalm 144:15.

Hymn: "Faith of Our Fathers."

Prayer and Response:

Supt. For this beautiful world which thou hast given to us, thy children,
Dept. We give thee thanks, our Father.
Supt. For the food and clothing and shelter with which thou dost provide us,
Dept. We give thee thanks, our Father.
Supt. For the brave and noble heroes who fought to make our world safer and happier,
Dept. We give thee thanks, our Father.
Supt. For these days of peace and prosperity,
Dept. We give thee thanks, our Father.
Supt. For Jesus Christ, our Saviour and our Friend,
Dept. We give thee thanks, our Father.
Supt. For the Christian land in which all are free to worship thee,

Dept. We give thee thanks, our Father.
Supt. Help us to be always true to thee. Amen.

Call to Study:

Supt. Give me understanding, and I shall keep thy law;
Yea, I shall observe it with my whole heart.—Psalm 119: 34.

Lesson Study:

Hymn: "Jesus Shall Reign."

Prayer:

Postlude: (Instrumental).

A TYPICAL WORSHIP SERVICE FOR YOUNG PEOPLE

Theme: Gratitude for Friends

Prelude: (Instrumental) "Holy, Holy, Holy."

Call to Worship:

Leader: Enter into his gates with thanksgiving, and into his courts with praise. Give thanks unto him and bless his name.

Response: From the rising of the sun unto the going down of the same, the Lord's name is to be praised.

Hymn: "For the Beauty of the Earth." No. 38, in *Hymnal for American Youth.*

Prayer of thanksgiving, with choral response, No. 35, back of *Hymnal for American Youth.*

Responsive Service:

Leader: If I can stop one heart from breaking,
I shall not live in vain.

Response: Let me live in a house by the side of the road and be a friend to man.

Leader: Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God.

Response: A friend loveth at all times.

Leader: And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul.

Response: And David said, Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake?

Leader: Thou shalt love thy neighbor as thyself.

Response: Ye are my friends if ye do the things which I command you.

Leader: No longer do I call you servants; . . . but I have called you friends.

Response: Greater love hath no man than this, that a man lay down his life for his friends.

Hymn: "Where Cross the Crowded Ways of Life." No. 222 in *Hymnal for American Youth.*

Worship Through Offering:

Scripture: The Home of Friends—Luke 10: 38-42; John 11: 32-36, read by a boy and a girl from the Senior Department.

Prayer: Silent gratitude for friends, followed by prayer by a boy and a girl in Young People's Department, and choral response, as above.

Poem: "The Friend of Man."

The poet will sing of the house by the road,
Where the friend of mankind abides;
Another will sing of lifting their load,
While walking along by their sides.
Each poet, no doubt, sees a service complete
In his own chosen angle or way;
But the Master to mankind would humbly entreat
For the service of both, I dare say.

Yes, our Master knows both the road and the home,
For the weary who plead for rest;
And those who are out on life's highway to roam,
He'll take as His humble guest.
So someone must render an aid to these men,
Through the day as they carry their load,
And give them their shelter when long nights begin,
In this home by the side of the road.

There are men who need just a word of good cheer,
And others with wounds to be healed;
There are some who have souls that are burdened with fear,
Yet these to the world are concealed.
Let me speak a kind word to the weak ones each day,
Let me see that the hungry are fed;
For the wounded I pray for a house by the way
With a cot for their weary head.

There's a service to give in life's road-way each day,
With the crowds that go rushing by,
And I could not remain in my house by the way
And watch this in silence, not I.
But I'd go to their side, and help bear their load,
And then I would cheerfully say—
"I'm glad I can *walk with the men in the road,*
As I live in *my house by the way.*"

—Jessa Webb.

Solo: "I Would Be True." No. 170 in *Hymnal for American Youth.*

Story: "The Road of the Loving Heart."

THE ROAD OF THE LOVING HEART

> Remembering the great love of his highness, Tusitala, and his loving care when we were in prison and sore distressed, we have prepared him an enduring present, this road which we have dug forever.

In a far-off island, thousands of miles from the mainland, and unconnected with the world by cable, stands this inscription. It was set up at the corner of a new road cut through the jungle, and was signed by ten chiefs.

Many years ago a Scotsman settled on this island. He was sick and discouraged, and knew he had not long to live. He found the natives at war with each other constantly. The victorious chiefs placed the vanquished natives in prisons and mistreated them in every way known to them. The Scotsman worked among them, and the wars finally ceased when each side called him by the same name, and thus conferred upon him the highest honor they could give. This Scotsman visited the men in prison and cared for them, and they said they never had such a friend. Finally he succeeded in getting the natives out of prison, and in grateful appreciation, they built this great white road through the jungle to the top of a great high mountain that their friend loved so well.

Shortly after the road was completed, the great white chief died. The natives came from all parts of

the island and sat all day and night by the body of their beloved chief, Tusitala, in silent grief. Then, one of the black natives rose and said, "I am only a poor black man and ignorant, yet I am not afraid to come and take a last look at my friend. Behold, Tusitala is dead. We were in prison and he cared for us. The day was no longer than his kindness." Then, reverently and tenderly, they carried the body to the top of the great high mountain and there laid it to rest.

The civilized world mourns the loss of the great author, Robert Louis Stevenson, but the Samoans mourn the loss of a brother who outdid all others in loving kindness.

The phrase, "The road of the loving heart," is a gospel in itself. "The day is no longer than his kindness" is a new beatitude. Fame dies, honors perish, but loving kindness is immortal.—Told by Annie Fellows Johnston in *The Little Colonel's Houseparty*.

Lesson Study:

Benedictory Hymn: "What a Friend We Have in Jesus" (in most hymnals).

(Above programs used by courtesy of the *International Journal of Religious Education.*)

THE DIRECTOR OF MUSIC

Where one person can be designated as director of worship and music, it would give new meaning to his position. If his major strength is music, the pastor and superintendent could help him to become skillful as

a creator and conductor of real worship programs as well. However, in schools of medium size, and larger, there should be two officers, one who sees the wide educational scope of worship and one who is immediately associated with him and known as the director of music. It can be seen at once how imperative it is for these two valuable church-school officers to be agreed as touching all matters of devotional interest to the school. They will counsel often and coöperate always. Music itself is so vital a part of worship that it is inconceivable that one of these officers should move independently of the other. If the superintendent nominates the general officers of the school, and such usually should be the case, two persons acceptable to each other should be named for election by the school. Especially is it desirable that the person which the superintendent has decided upon as the one best suited to become director of worship should be consulted as to his choice for director of music. It will be the superintendent's privilege and clear duty to prepare the way for a mutual understanding of the relationships of these two dove-tailing positions. Spiritually, they should be in the same key. Discord in their dispositions would be worse than piano and orchestra going in opposite directions. Generally speaking, musicians are "sensitive souls" and must possess themselves with a generous supply of Christian grace and patience that self-control may sit enthroned. Lost control will mean lost leadership.

THE MINISTRY OF MUSIC

The ministry of music in the church school is very real, definite, and permanent. The service of song alone cannot be measured, so far-reaching is its in-

fluence. Great has been the preaching ministry of Spurgeon, Brooks, Jowett, and many other noble souls, but we sometimes wonder if the song-ministry of Wesley, Watts, Crosby, and others has not reached more people, young and old, with the Christian truth. The sermon snail paces along the highways of life, while song takes the tune wings of the morning and aviates to the ends of the earth. I stood at the grave of Isaac Watts and thought eternity alone will tell the story of his world service through song, and a like thought came to me when, looking into the sightless eyes and clasping the puny hand of the fragile, little old song-saint, Fanny Crosby, whose more than seven thousand hymns have sung themselves into the hearts of humanity where'er the sun doth his successive journeys run. Where the Christian missionary goes, there go the great hymns of the church, immortal messengers of God's everlasting truth.

The ministry of song in the church school is a full, fruitful one: (1) It carries a saving message to the unsaved, opening the door of the heart to the coming in of Christ as a personal Saviour and Friend; (2) it carries a service message to the saved, pushing them out into the fields white for the gleaning, from a neighborly lending-a-hand to the far-away frontiers of the Kingdom's missionary enterprises; (3) it gives spiritual vision and virility, putting into the heart courage, patience, unselfishness, faith, hope, love; (4) it rallies the thinking idealism of individuals to a common, conquering purpose, the crusader's song makes the crusaders strong; Armenians are a *singing* people; their songs kept them alive under Turkish terrors; (5) it emotionalizes individuals for social action; not only rallies them about a banner, but drives them

through difficulties and defeat to the day of triumph. The sermon may be forgotten, but the song lives on and sings its way into every language of every race the world around. It is often the universal spiritual panacea for earth's aches and ills.

THE DIRECTOR HIMSELF

The director of music adds to or subtracts from the school spirit so markedly that great care should be given to his selection. He (she) should be a devout Christian, full of life, but reverent and spiritually minded. He should be a genuine lover of children and young people. If possible, he should be such a sensible optimist that as soon as he gets on his feet, his ready wit and genial presence will start an epidemic of good cheer. No school should ever let a gloom-begetter stand before it. A Christian that lets his goodness pain-streak his face is about as welcome as a rain cloud on the day of the picnic. The director of music, if he is a musician at all, possesses a sensitive ear and a more sensitive soul Therefore, he must be patient; if he loses his temper, he loses his influence. If he ever comes to the place where his brain begins to tune into the broadcasting stations of Mrs. Caudle or Old Scrooge, he better resign. The director need not be an expert singer himself. Very often an exceptional soloist is a poor director. He must know music and know how to get others to sing and to worship in what they sing and how they sing. The director will need assistants. In the smallest school, he will have an organist or pianist and assistant. In the larger schools, he will need these and probably a leader of his orchestra, and one who can directly assist him occasionally in the platform direction of music.

THE DIRECTOR'S DUTIES

Among the privileges open to the church-school director of music are: (1) the leadership of a vital ministry of music for the school, with all the educational values he can put into it and get out of it, for music is one of God's good gifts; (2) he should plan in cooperation with the director of worship for the music numbers in the worship programs of the school as a whole and by departments; indeed, they should work out the worship programs together and many weeks in advance; (3) he should select and use only the best hymns, never permitting jazz tunes or doggerel words; he will not let piano or orchestra rag-time the school; (4) he should insist on the school, though small, owning a good piano, and, if large, a good piano for the school and a good one for each department, and that all be kept in good condition; (5) the director of music should "have the say" as to the selection of a pianist, for a poor player can bring his musical plans to nothing, or worse; (6) he should, if at all possible, organize an orchestra; even in a small school, a few good instruments can be assembled and a leader secured; an orchestra greatly helps the school spirit and, if wisely led, materially aids in the worship period; (7) if in a large school, a general, well-trained chorus makes possible a musical service of great beauty and power, or the director may prefer to have a children's choir, or a boys' choir through which to offer special music; (8) he will, after he is sure of his people, use feature numbers, such as solos, duets, trios, quartets, making sure to insist in advance on knowing just what is to be presented; (9) because the school appreciates them, he will make use of instrumental specialties, such

as violin, cornet, flute, or saxaphone numbers, previously finding out the selections to be rendered; (10) he should keep in mind the necessity of grading the music used so that like the best courses of instruction, the different age groups can grasp the meaning.

(11) He should never make the hymn an end in itself, or, for that matter, any other musical part of the program; all music should carry its educational spiritual message; (12) he should take time to interpret and teach new hymns; how much of our best hymnals lie unused due to indifference, inability, or laziness of the director; at least one new hymn should be studied and learned each month; (13) he should cooperate with the departmental principals in the preparation of their musical programs, thus rendering a welcome service, provided he knows the musical needs of the different age groups; (14) he will give special attention to the music on the great special days of the church school, such as Rally Day, Christmas, Easter, and Children's Day; at such times his expert leadership will meet with the hearty approval of the whole church, and thus make his work easier as the church-school director of music; (15) he will find pleasure in arranging special music for the good time gatherings of the school, or of the school's groups, and by this means win friendships and pupil loyalties necessary for the improvement of the whole musical program of the school; (16) he should plan for an annual church-school concert, using as many varieties of musical features as possible; this should not be in the form of an entertainment to make money, but as a real contribution to the musical education of participants and friends; (17) he should be a discoverer of musical talent, learning all he can from public school teachers and private music instructors; a

musical director known to the writer practically every Sunday slips into one of the departments of the school on a quiet hunt for prospects; (18) the church-school director of music should serve as chairman of any committee appointed by the superintendent to select school hymnals, or chorus, or quartet books; he ought so thoroughly to inform himself that departmental leaders will seek his advice when securing books for their worship; (19) in cooperation with the superintendent, he should prepare the school's annual music budget, for he knows the needs better than others; (20) naturally, he is the church-school's representative to cooperate with musical directors in other schools in the district in putting on a big musical festival in the interest of a greater appreciation of sacred music.

Music is one of God's great and good messengers of His truth to men. The gift of musical ability to an individual is a sacred trust. The opportunity to direct others into the fullest enjoyment of music is a high and holy privilege.

XVII

THE DIRECTORS OF EVANGELISM, COMMUNITY SERVICE, AND MISSIONS

WE come now to consider expression through evangelism, community service, and missions.

THE DIRECTOR OF EVANGELISM

Every church school, no matter how small, should have a director of evangelism. In almost every case, this director should be the pastor. He is the one set apart by his church, or other authority, with evangelism, rightly understood, as his major function. There is a certain responsibility, God-placed, that he cannot or should not delegate to others. He will need and will have helpers, but he is the chief evangelist. His pulpit ministry may be heavy and hard to bear, and his shepherding unusually exacting and wearing, but evangelism is his prime duty and holy privilege in the pulpit and in the parish, but most of all through the church school. If a church-school constitution makes provision for an officer known as the director of evangelism, and it should, the pastor should be elected to that position. This may not be absolutely necessary, but it is important and highly desirable. The thing must not go by default and then some day some-

body be forced to cry out for a special evangelistic campaign to make amends for expensive negligence of the better way. Special evangelistic campaigns may be necessary when there have been years and years of neglect to reach children and youth through a quiet, constructive church-school policy of educational evangelism.

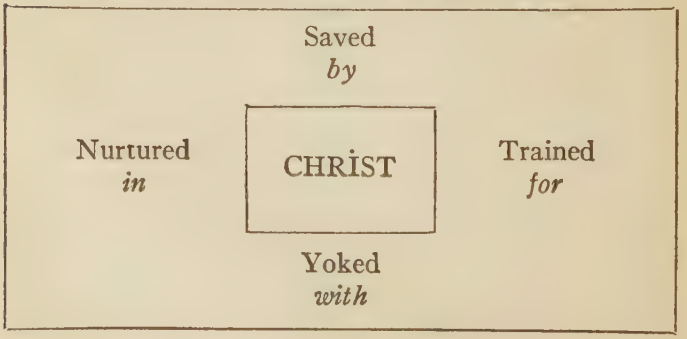
Let no one misunderstand the writer. Do not class him either with those who are opposed to evangelistic campaigns, for he is not, or with some people who may mean by educational evangelism a process of educating children into the Kingdom without definite, personal choices on their part, or without the definite, regenerating work of the Holy Spirit in the individual heart, by reason of repentance and faith in Jesus Christ as a personal Saviour. We do not hold such a position. By educational evangelism we mean the bringing to bear upon the life of every child the early nurture and training of consecrated Christian parents, then the more systematic religious education in the home, also the continuation of religious education in the church school and the church, and the environing of the life with Christ-controlled experiences, so that as the child comes to the place of sufficient knowledge, of his own volition, having had his will trained, he may definitely, personally, intelligently choose Christ as his Saviour and Lord. People speak segmentally or prejudicially who confuse evangelism and religious education. They are not antithetical or mutually exclusive. The vast majority of religious educators see the scope of educational evangelism clearly and go on a further step to say that the church school must help this saved child to grow in grace and the knowledge of Jesus Christ, and be trained for co-

operative service with and for Christ, to help Him get His gracious will done in the world. We now venture a diagrammatic presentation.

THE FULLER MEANING OF EVANGELISM

There has come to the mind of every thoughtful Christian worker many times the expression "saved but lost." Is it not the shame of our Kingdom service to win children, youth, and adults to Christ and the church and then let them drift away from active participation in Christian work? Saved, but lost to the church and Kingdom enterprises. It is hoped that this simple arrangement may help directors of evangelism to project an adequate policy of evangelism for their church schools:

	VERBS	CHRIST CENTRAL	NOUNS
1	Believe	*Saved* by Christ	Salvation
2	Abide	*Nurtured* in Christ	Growth
3	Come and Receive	*Trained* for Christ	Training
4	Go and Give	*Yoked* with Christ	Service



All of which means far more than signing a card on decision day, or coming forward in answer to an evangelistic appeal. The director and his helpers know full well that much must be done before the public or private decision day, and that the follow-up through months and years is also of great importance. That the "babe in Christ" must be nurtured for proper growth and development, and that training and service through discipleship and apostleship all are necessary in the fullest program of educational evangelism.

THE DIRECTOR HELPING PARENTS

The director of evangelism has, or should have, friendly and fruitful relationships (1) with children, youth, and adults that need him; (2) with their homes; (3) with the church-school groups of which they are a part; and (4) with the church to which he hopes to vitally connect them.

Of special significance is his relationships with the parents of the church-school children and young people. He may manifest his interest as follows: (1) parental parties give social contacts that lengthen out into friendship ties-that-bind. It is a delightful custom in many church schools some two or three times a year, usually during Rally week in September, New Year's week, and children's week, in April, for the parents to be invited to the church-school building for good times with their children and the teachers of their children. A satisfactory schedule is for three departments to come in the afternoon and the others in the evening; cradle roll children, 3 to 4 o'clock; beginners, 4 to 5; and primary, 5 to 6; juniors, 6 to 7; junior and senior high school groups, 7 to 8; and young people, 8 to 9; (2) parental letters often as follow-ups from acquaint-

ances formed by the director at the church parental parties, or he may, in cooperation with the church-school director of records, use birthday and other such events for a letter-message; (3) parental visitations, having in mind definite plans for the religious education of children and young people in the home; (4) a parent-problem library of books, magazines and pamphlet literature; fortunately there are accessible now such books and leaflets as will be most helpful when wisely and widely circulated; (5) parent-training classes are now held in many church schools where the younger parents can receive systematic and very practical information on child nature and child nurture, and other related subjects; (6) parent-teacher associations so profitable in public school groups are equally beneficial in church-school connection, when under capable leadership.

THE DIRECTOR HELPING TEACHERS

Parents can do much, perhaps most, and yet, with junior and high school groups, often the church-school teacher has a commanding influence that the director of evangelism should recognize and utilize. The full-headed, far-seeing director will help teachers to see and seize their opportunities and loyally, lovingly assume their responsibilities: (1) because of position and personality; (2) for correct understanding; and (3) for the right approach.

The teacher has responsibility because of his personality and position: (1) as a Christian, through his life and example; (2) as a teacher, being older, with more knowledge and with more experience; (3) as a leader, recognized and followed; (4) as a trustee appointed by the school with the sacred stewardship of

young life, for which account must be given; (5) as a friend, for friendships and close fellowships always bring social, moral and spiritual obligations.

The teacher should be brought to the correct understanding of youth. At this the director will patiently, professionally work, keeping constantly in mind the evangelistic end sought. The teacher that wills to know may know the children and youth for whom he is evangelistically concerned: (1) *their natures,* that some are self-centered and snobbish, while others are socially-minded and democratic, some are dreamers, others doers, some paradoxical and secretive in attitudes and behavior, others open and frank, some pharisaical, self-righteous, others humble and reticent; the variety and moodiness give fascination to the study; (2) *their needs,* equally various and often hard to analyze; (3) *their motives,* mixed and so complex that an X-ray reveals little; (4) *their interests,* transitory, trivial, yet to them vital; (5) *their yearnings,* sincere, even desperate, some upward, some despairingly downward; (6) *their potentialities,* heaven high, world wide, fathomless as the sea; (7) *their difficulties,* physical, mental, social, religious,—gloom-begetters and doom-begetters, if no sympathetic, understanding hand gives a timely light or lift.

The director should make plain to teachers the right approach to youth. The approach should be: (1) intelligent because dealing with soul values; (2) sympathetic because expecting soul responses; (3) tactful because blunders may work havoc; (4) confident because of the great need and because of God's help; (5) Biblical, because of the authoritative word and the assurance "the opening of thy word giveth light"; (6) positive, for even a child prefers to go forward

not backward; (7) constructive, moving on from foundation to superstructure; (8) cooperative, not coercive, life linked to life in a contagious persuasiveness that will mean human life linked to divine life in eternal loyalties.

THE DIRECTOR AND CHURCH MEMBERSHIP

The director of evangelism knows that when the decision for Christ as a personal Saviour has brought the human life into closest, happiest, divine fellowship, then there is needed at once the joy-giving, courage-giving and strength-giving fellowships that come from organizational association with others who have come to the same experience. While it is possible to be a Christian and not be a church member, it is not possible to be a fully obedient and fruitfully witnessing one. *How can the director enlist in church membership?* (1) by the cooperation of parents and the churchward urge of the home; (2) by the social pull of chums and friends already vitally connected; (3) by preparation classes, setting forth privileges, duties, and joys of church membership; (4) by personal invitations, always prayerful, tactful, and kindly persistent; (5) by public appeal through so-called decision, witnessing or declaration days in the church school as a whole or in departments; (6) by well-planned forward step meetings of different age groups; (7) by special evangelistic or spiritual life conferences or campaigns.

The director will show that youth should join the church because of:

What the church is: (1) Christ's body through which He works; (2) Christ's cherished institution to which He has committed His message; (3) Christ's channel

through which flows life-giving truth; (4) Christ's community of believers in whose midst He dwells; (5) Christ's power-house, generating the spiritual dynamics of mankind; (6) Christ's field and force, a field to be cultivated and fruited, a force to be trained and used.

What the church does for youth: (1) teaches the truth that transforms lives; (2) nurtures the devotional life, bringing comfort, courage, peace; (3) evangelizes with the good news of the Kingdom; (4) inspires to Christian living and service; (5) trains *for* and *in* service that counts for time and eternity; (6) directs expression through public worship; (7) provides Christian fellowship, earth's choicest and best; (8) gives Kingdom vision and purpose to life.

What youth can do for the church: The director has an impelling challenge to put up to young people in the bigness of the church as an enterprise. He can help them to see that: (1) they can honor it because of Christ's leadership; (2) they can give to it time, strength of youth, money, lives; (3) they can love it, its history, ordinances, traditions, polity, program; (4) they can pray for it, for its triumph over materialism, narrow sectarianism, and for its forward, victorious march into all lands; (5) they can work for it, investing their lives in its great Kingdom service at home and abroad, and making known its Lord to the ends of the earth.

What youth can do through the church: (1) conserve Christian life, their own and others; (2) witness for Christ by faithful attendance and the testimony of a blameless life; (3) save the unsaved; (4) strengthen the saved; (5) radiate helpfulness; and (6) Christianize the community.

THE DIRECTOR OF COMMUNITY SERVICE

Two of the most important officers in a church school are the one who is all eyes and ears to community needs and who can commandeer hearts and hands to meet these needs, and the one whose love and loyalty to the Christ of the world is a heaven-born compulsion to bring the world to Christ.

In any church school, small or large, some one person should help teachers and pupils to express their Christian life in unselfish service. Community service should not be left to hit and miss, spasmodic efforts. Some one must carry responsibility. Community service is in reality Christ's go-and-do gospel functioning. It will be recalled that when Jesus nucleated all the commandments around the "thou shalt love," He concluded "and thy *neighbor* as thyself." My neighbor is one who needs me, whether in far-away lands or in the near-away home town. The world can never forget the lesson of the good Samaritan which Jesus taught to a promising pupil, at the end of which He said, "Go and do thou likewise." He who went about doing good and Himself came not to be served but to serve others must often be disappointed at our slowness of heart and hand. He not only would have us "live in the house by the side of the road," but would have us leave that house again and again and lovingly search the lanes of life for the neighbors who need us.

THE DIRECTOR HIMSELF

For the director of community service, an intelligent, thoroughgoing Christian should be chosen, who will be

eyes for the whole church school to see community needs and problems, and who will have the ability to plan adequately to meet these needs. He (she) should be a person of keen insight into human nature, with a big heart for "just folks," and at the same time a shrewd observer of the weakness and wickedness of wayward humanity. His sensitive detector must be quick to discern the deserving and also rapidly register justice for the rascal. He must become the school's expressional expert, so channeling altruistic impulses that both giver and receiver may rejoice together. He knows that on the ledger of life "the gift without the giver is bare," and that the motive in the heart measures the gift in the hand.

THE DIRECTOR'S DUTIES

The duties of such an officer cannot be constitutionally tabulated. Only a few practical suggestions are offered here, and these are mere hints in the direction of a manifold ministry: (1) first of all, the director should acquaint himself with a few worthwhile books on sociology, social psychology, social service, and project principles in religious education; lists and leaflet literature can be secured from denominational boards and from many welfare organizations; he should not feel that because his heart is right that his head and hand will be free from mistakes; as director, he must help, not hinder, for this reason he must be informed, otherwise the blind will be leading the blind, and both fall into the ditch of the good-intentioned but discredited philanthropists; ignorant almsgiving may perpetuate a gross evil, and misdirected service may do more harm than good; (2) when thoroughly familiar with the psychological and sociological principles

undergirding sane community service, and the educational principles involved in setting up service projects, he should then make a careful survey of the needs to be met, and of all local charities at work in the community; (3) thus ready, he will work out a policy of procedure and arrange programs of graded service projects for every age group in the school; the simpler forms of service projects can be outlined for beginners and other projects graded on up through the departments to and including adults; (4) for adults and young people the director should suggest reading or study courses bearing on the principles and methods of modern philanthropy and social service; leaflets are available, or the director can duplicate his own outlines; (5) the director will work through department principals in setting up the service projects for each age group, he himself being careful to unify and grade so as to guarantee progress from year to year, thus preventing overlapping, and also keeping up perennial interest; the director should know the natural service outgoings of children and young people at each period of their growth and development, so that there may be no premature forcing by some sentimental, over-zealous advocate of a cause; there is as much need of graded service as graded lessons and worship; (6) the director will give, or will make provision for others to give, talks on local charities and welfare organizations, service opportunities near and far; sometimes an emergency may demand immediate relief, and, if his service project program is elastic enough, some group or groups can be addressed and quickly lined up.

(7) The director will, among many needy objects, consider the following: (a) care of a destitute family, cooperating with some reliable charity organization so

that the case-system may be studied at the same time that practical help is given, perhaps the one case may involve a dozen service projects for many church-school groups; (b) preparation and distribution of baskets of food for Thanksgiving and Christmas observance; (c) provision for a Christmas tree (summer or winter) for a mission Sunday school or church; (d) a toy shower participated in by small children for some home for neglected children, or some children's hospital; (e) assist D. V. B. S. groups in making useful things for crippled children, or for homes for aged; (e) help junior boys organize and run errands, do chores for aged or ill; (f) organize groups of high school girls to visit homes of invalid elderly shut-ins and sing or otherwise entertain them; (g) provide flowers for various uses; (h) neglected children can be entertained by parties and helped through sewing, art-craft, or other manual projects; (i) older young people and adults can be enlisted in big brother or big sister service for delinquent children; (8) the resourceful director will make note of many forms of service and keep his programs comprehensive and attractive.

THE DIRECTOR OF MISSIONS

One of the rare service privileges for any church-school officer is that of director of missions. To the Christian who has climbed even a foothill, the farther vision is a challenge; to him who mounts to a peak, the broad horizon puts an urge in the soul that cannot be satisfied again with a vision limited by some little home town backyard fence. The field is the world.

The impossible becomes possible. The eternities thunder "Forward!" The far-flung line of Kingdom advance pushed to the utmost frontier of the world calls for a strong-hearted, long-headed campaign. "The evangelization of the world in this generation" was one of the most gripping challenges since Paul and Silas heard the Macedonian call, or Carey sailed for India. College students in great volunteer conventions responded. Men and religious movements effectively took up the cry. How much farther would we be toward the goal if at the same time there had been an equally impressive campaign of missionary education of children and youth. Missionary education has come, and come with resultful victories, but not soon enough to reënforce the cause as rapidly as desired. The past decade or so has witnessed magnificent progress in missionary education in the church school and in parallel organizations, for which noble women, not a few, are to be gratefully commended. We are now growing a generation of missionary-minded boys and girls, soon to be the givers, pray-ers and go-ers. What a preeminently useful and joyous service it is to be the director of missions in a church school, large or small. The Careys, Judsons, Brainerds, Morrisons, Livingstons, Grenfels of tomorrow are now on church-school cradle rolls or wiggling around in junior departments. The directors of missions, under God, may be the Andrew discoverers, not only to bring new wealth to Christ, but "lads with loaves and fishes" to feed the spiritually starving millions the world around.

THE DIRECTOR AND HIS PRIVILEGES

The director of missions must be a man or woman of world vision and interest, an intense lover of mis-

sions, a giver to missions, and a Christ-controlled Christian who feels that every day is missionary day.

Missionary education is so well organized now that literature issued by the Missionary Education Movement and the several missionary boards is available on request. It is not necessary to attempt an elaborate listing of duties, but rather indicate briefly a few of the many privileges:

1. Arrange for graded instruction in missions in all departments of the church school and assist missionary leaders in the church in classes by age groups, using Missionary Education Movement courses, or any other graded texts;

2. Have missionary posters, charts and diagrams made as class projects;

3. Have missionary exhibits of curios from missionary land, with a missionary room or alcove, if possible;

4. Provide brief missionary stories before whole school as part of worship programs;

5. Arrange for letters to and from missionaries;

6. Every Sunday every church calendar in the country should carry at least one sentence or paragraph on missions; the director of missions can supply these;

7. Get school to have its own missionary on city, home or foreign field;

8. Get departments and classes each to support a native worker on foreign fields, or finance some phase of city or home missions;

9. Cooperate with director of worship in arranging whole missionary worship programs by school and departments:

10. Missionary postcard book and scrap book about fields, also to send to children on missionary fields;

11. As often as possible, secure returned missionaries as speakers on regular and special occasions;

12. When possible, get young student volunteers to tell *why* they are going;

13. Have framed and hung up pictures of great missionaries in all classrooms;

14. Get striking sentences and slogans on banners or bulletin boards, as reminders;

15. Use stereopticon lectures, making world tours, beautiful sets of slides now available of all mission lands, and at a small rental charge;

16. Use reflectoscope for "book lectures," projecting the pictures in the book as story is told, or postcard travel talks;

17. Get speakers, or personally meet high school pupils and appeal for missions as a life investment;

18. Get teachers to stress missions at every turn in lessons, week by week, in Sunday sessions, also in week-day and vacation schools;

19. Assist director of finance and church committees in securing weekly pledges for missions from every pupil of the school, to be paid through duplex envelopes;

20. Secure church-school delegates by departments to missionary conferences, summer schools of missions, or missionary institutes;

21. Keep missionary (Christian) flag before school, and put stars there of members of church or school who go as missionaries;

22. Secure subscribers to missionary magazines, denominational and inter-denominational;

23. Arrange for missionary debates, junior and senior, high school and young people's groups;

24. Put on campaign of missionary reading men *vs.* women, boys *vs.* girls, etc.;

25. Secure a missionary library—*and* get books read by assignments;

26. Put on missionary pageants, tableaux, and pantomimes;

27. Put on a graded church school of missions, running one night a week.

There is no reason, except space limitations, why we stop at "27"; there are "57 varieties" of missionary service which a director whose passion is missions will think out and work out. Kingdom horizons alone set his bounds. The devoted director is happily, humbly conscious that he is a co-worker with Jesus Christ.

Samuel Wolcott calls us to the high privilege of partnership in the divine enterprise:

Christ for the world we sing;
The world to Christ we bring
With loving zeal;
The poor and them that mourn,
The faint and over-borne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

Christ for the world we sing;
The world to Christ we bring;
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear
For Christ our Lord.

XVIII

THE DIRECTORS OF RECREATION, SOCIABILITY, AND SPECIAL DAYS

THE three church-school officers considered in this chapter render effective service. They make, in the performance of their duties, valuable indirect contributions to the spiritual welfare of those with whom they play and work.

THE DIRECTOR OF RECREATION AND SOCIABILITY

Every church school should have a director of recreation and sociability. In the small school the functions of such an officer can be performed by one charged with other responsibilities. In most medium-size schools, a separate person should be chosen. In the large schools, either a part-time or full-time director should be elected and put on salary. If a man is chosen, he should have a woman assistant to care for small children, girls, and young women. In these days when so many children and young people are drawn by numerous social and recreational magnets outside the church, money invested in a paid worker is money well spent by any church or school. Scores of strong churches, the country over, bear testimony to the importance and far-reaching results of church-centered programs of recreation planned and supervised by a trained

leadership. Play direction is not a fad or passing fancy of theorists in religious education. The out-of-work and out-of-school hours, especially of young people, in many communities, should be preëmpted by church schools so that leisure time may be coined into character values of wholesome and holy standards. The cash register tills are filled by young people who patronize commercial amusements, simply because there are no other places in their communities to go. There are literally thousands of young people waiting and willing to be led into games and good times that do not leave bitter and regretful aftermaths.

Again, there are thousands who spend hours on silly, superficial, time-consuming, strength-consuming pastimes, who need to be led into the joys and benefits of sensible, purposeful recreation. It is nonsense raised to the *n*th power for church-school workers of the "overpious" brand to preach by the hour on the follies and foibles of present-day youth and never give so much as a minute to a constructive program for their social enjoyment and improvement. Many churches, however, are now wide-awake to the privilege of serving their children and young people, and older people, too, in the sane satisfaction of their normal hunger for play, fellowship, relaxation, and recreation. Scores of splendid young men and young women are entering a new profession, recreational leadership, working in Y. M. C. A.'s, Y. W. C. A.'s, churches, and other religious and welfare groups. Many volunteer church-school leaders have received their training in local Y. M. and Y. W. C. A.'s. Pastors of the forward-looking sort discover promising young people and send them to community training schools, to special summer camp conferences and assemblies to get vision and

equipment for efficient direction of the church school's sociability and recreation programs. In one summer alone, there are more than five hundred of these summer training schools, enrolling many thousands of the brightest and best young people for active participation in the educational life of local churches and communities.

PERSONAL QUALIFICATIONS OF THE DIRECTOR

The one chosen (man or woman) for director of recreation and sociability should be a genuine, red-blooded Christian, with good habits and a character of the one hundred per cent variety. For this position, no anæmic need apply. There should be bounding health and a vitality that endures the stress and strain of a heavy play schedule. A contagious buoyancy and cheerfulness are necessary, a play spirit that permeates and captivates. The director should be endowed with a marked degree of sociability and athletic ability. He should be one who would "rather play than eat," and yet one with common sense enough to know how far to go with any program, and how to keep a good balance, not permitting himself and those he leads to be extremists. He should be resourceful in thought and action, a constant reader and a keen observer. It is quite as desirable for him to keep a clear head as a supple body. Often adroit substitution is required, and this may demand quick decisions. Managerial ability is needed, to know how to handle young and old, to understand and direct. The director should not only know the physiology of play, its foundations and limitations, but also the psychology of play, and the sociological reaches. Fortunately, a number of good books are available. These the director should master. He

should also know the psychology of age areas and gear all his recreation plans into the nature of the groups he serves. To know the psychology of adolescence alone will save him from many a blunder. The director must know how to teach. He may be expert in playing games, and be bedecked with scores of medals, but of far more importance is it that he be able to teach others how to play. Especially should churches employing a director carefully investigate this point. Character should be the first requisite, and ability to teach the second. Star athletes may dimly shine in a classroom. Star-gazers should not be appointed on the committee which selects a director. The committee that selects and directs the director should make it plain that it is not his major business to develop and display "crack" gymnasts or to pin on blue ribbons at a track and field meet, or himself shine as a galaxy of star performers at a public entertainment.

A good test question to put to the prospective director is this, "Will you make it your chief concern to help all to grow strong, efficient bodies, and clean, clear minds for life's responsibilities?" Patience and fair ness must bulk large in the director's attitudes and actions. There must be a willingness to see every angle of a situation, to get the opinion of every one concerned, and then, with a calm courage, to give his own judgment, deliberately, decisively, convincingly. A church director of recreation and sociability must be big enough never to be small in his dealings with those whom he directs. No matter how provoked he may become personally, or how sorely he is vexed by some prig or talkative nuisance, he must never be unkind or in any way show anger or the spirit of retaliation. He will quietly encourage the timid and be sympathetic

with all honest effort to make good in a game or at a party. He will be firm, but at the same time courteous, with the extreme individualist and get such an one to come to the joy of unselfish team work. A director fails who cannot use all forms of recreation as means to educational and spiritual ends. He should not get lost in the woods of an elaborate program of events, and get nowhere. His whole seasonal schedule should be thought through and motivated by high education ideals. At all times and everywhere, he must himself "play the game," *i.e.*, show the cooperative spirit with all officials, groups, and individual participants. He will also cooperate heartily with other church directors in his community, and with Y. M. C. A. or Y. W. C. A., or other organizations interested in wholesome good times for the people of the community. Brotherly in all his attitudes and acts, he should keep the interest of his church and its school foremost.

THE DIRECTOR'S AIMS

We may epitomize the aims of a church director of recreation and sociability in ten brief statements. His aims should be: (1) to set forward the health interests of children, young people, and adults; (2) to plan such recreations as will develop the minds as well as the bodies of all participants; (3) to satisfy the love of play, and the social instinct for fellowship under wholesome influences; (4) to insist on the maintenance at all times of high ethical standards in all games and all good time sociables; (5) to educate the church as a whole on the value of play in the development of an all-round program of religious education; (6) to keep his head and use it to work out a well-articulated program of recreational activities for the

whole church and school for the whole year; (7) to work definitely, persistently, and consistently for spiritual results with all age groups served; (8) to discover leaders and develop them through special classes and in supervised practice; (9) to keep in friendly, helpful relations with pastor, parents, church-school associates, and with recreational leaders in the community; and (10) to give himself whole-heartedly, conscientiously to his task, seeking as his highest reward the Christ-controlled life for himself and others.

THE DIRECTOR'S DUTIES

The several duties of a director of recreation and sociability might well be rolled into one, *viz.*,—the realization of the above-mentioned aims. However, it is well to outline his duties about as follows: (1) he should make and profit by a careful survey; (2) construct and operate an adequate program; (3) create a wholesome play-ethics; (4) grow a trained leadership; and (5) cultivate a community spirit of cooperation.

He should make *a careful recreational survey* of his church and the community. This should include a survey of the church's equipment, indoor and outdoor, as to available rooms, apparatus, play spaces, etc., the ages to be served, and potential leaders, leisure time periods, also as to funds accessible for financing a program. He should know home conditions, where and how children and young people spend out-of-school or after-work times, and every amusement and recreational agency in the community, its character, purpose, and influence. He should become familiar with all laws affecting commercialized play-places, and have many an interview with young people as to the amusement situation in private clubs or other voluntary non-

commercial groups. For the sake of his own church children and young people and their friends, the director should be the best-informed person on recreational matters in the whole community. What are other churches doing? Are there public school societies, literary and athletic groups in successful operation? Is there in the community a Y. W. C. A. or a Y. M. C. A., and how far are these wholesome institutions comprehensively serving recreational and sociability needs? What age areas, if any, are they failing to reach? Thorough investigation is the director's price which he must pay for the sake of his own efficient organization. Otherwise he works blindly, overlapping, competing, and wasting time, strength, and money, his own and others. His motto should be service where service is needed.

His investigation may even lead him to the firm conviction that he is not needed. Honesty certainly should be the first plank in his policy. He should never yield to the temptation of building in a fifth wheel or merely going on to create a halo of glory for his own head. His motives and movements should be unselfish. In all probability, his painstaking survey will uncover vital needs to be met and undreamed-of resources which he can utilize to great advantage. After sufficient time to analyze the results of his research, he should have conference, reach decisions as to procedure, and then face his next duty.

The director should construct and operate an adequate recreation program. No writer of an article or a book can wholesale or job this plan into his hands. His own initiative and constructive ability must reenforce his keen sense of local necessities and intelligently set him to work. He will move slowly and with

much conference. He will profit by books, magazine articles, and by experiments elsewhere. These A. B. C. days are the testing times of his leadership ability. He must work out his own service and salvation with fear and trembling. Practical suggestions cannot here be wholesaled or retailed; the one would be so general it would be worthless, the other too much of a guess and, therefore, create confusion. About all we can do in the limited space is to crowd into a paragraph a statement of certain principles for recreational program construction: (1) As far as possible, the local program should be *generically* constructed; *i.e.,* it should grow out of indigenous conditions; (2) it should be based on accepted *physiological* foundations; (3) it should be planned in accordance with the *principles of the best psychology,* individual or social; (4) the program should recognize well-known *sociological implications* and groupings; (5) it should be *comprehensive* in scope, not an age nor a necessary activity should be omitted; *i.e.,* the religious education policy of a church and its school includes all ages from the cradle to the grave, so should the program of recreation and relaxation; (6) it naturally follows that all activities should be *graded* to suit the several ages served, even as instruction is graded and also other forms of expression, such as worship; (7) the program should be *varied* in form and in seasonal emphasis, week by week, indoor and outdoor; the director will not forget to plan simple games for small children in cooperation with their divisional supervisor and departmental principals and class teachers; he himself will give general supervision to the gymnasium and swimming pool, if such are provided; he will organize teams for baseball, basketball, volley ball, football, tennis, hockey, horse-

shoes, quoits, skiïng, roller and ice skating, overnight or shorter hikes, picnics, outings, scout and campfire activities, indoor and outdoor track and field meets, summer camps, sociables, parties, pageants, debates, stunt nights, stereopticon and movie nights, and many other types of recreation; for these schedules will be planned and posted.

(8) The program which the director sets up should be with full knowledge on his part of the conditions in the homes, the school, and the community; it should be *correlated* with activities of home, school, and community, as well as being closely articulated in the church so that various forms of recreation can be fostered with a minimum of organization, for it is a great organizational and administrative folly to create a club or other organization around every activity; segmental interests which become segmentally organized create confusion in administration; they should be functionally centered in a given age group; "segmental sinners" are most numerous in the junior high school period (ages twelve, thirteen, and fourteen); (9) the program should be sufficiently but not over *financed,* otherwise the work will hobble along and achieve meager results; however, it is surprising what a resourceful leader can accomplish on very little actual money outlay; (10) the whole program should be *purposive, i.e.,* set up certain laudable, attainable objectives, educational, social, and spiritual, and keep at it until success comes. With these principles in mind, the director and his committee should be able to construct and operate a resultful recreation policy and program for the church and its school.

The director of recreation and sociability will strive earnestly to *create high-grade play ethics.* This is

more apt to come as a result of example than of precept. The very atmosphere of gymnasium, field, or social hall may be the best tutor. The personality of the director and his helpers, their own attitudes, disposition, and behavior largely determine the moral code. The director should himself ever exemplify an unchallenged ethics. He should work hard for clean sport, wholesome, fair competition, and for the glory of the team, not the individual. He should urge every participant to exercise self-control for the good of the whole team or other social group. It is not always easy to be a good winner, but it is far more commendable to be a good loser. To win a score or a game and lose self-respect is a fatal loss. In the best ethical sense, every game is a winning game. Superficial young people laugh at the praying football squads, but they never lose a game. The score board may show a defeat, but their consciences glow with triumph.

The director should *grow a trained leadership;* he needs at once a corps of assistants for the several age groups and the many forms of activities which must be adequately directed and supervised. His own contacts will help him to discover those of outstanding recreational ability. These he will systematically get ready for important places of leadership in his ever-expanding program. He will make possible a good, though small, library on recreation. There are dozens of excellent books of real practical value which now can be secured at very little financial investment. Many directors are "finding fellows" who are turned into this work as a profession. These can now secure good courses in special schools and in departments of colleges and universities.

It is the duty, not merely the privilege, of the church

and church-school director of recreation and sociability to *cultivate a community spirit* of cooperation in all his planning and operating of programs which are church-centered. If recreational leaders of neighboring churches or Christian associations, or clubs, can do so, they should informally associate frequently for "shop talk," fellowship, and inspiration. Petty jealousies die in such friendly get-togethers. The moral effect especially upon young people is immeasurable. There are many communities where pastors are brotherly. It is in such places that kingdom progress is rapid and permanent. Even so, the recreational welfare of children and young people can be conserved best where the leaders happily live and labor together.

THE DIRECTOR OF SPECIAL DAYS

There are four kinds of special days as usually observed in the church schools: (1) those that require the whole school session for observance, with more or less elaborate programs, and often it is quite worth while for the whole church to jointly observe these; *e.g.*, Christmas, Easter, Children's Day, and Rally-and-Promotion Day; (2) those that require the whole period in a department, such as decision days, forward step days, cradle roll day, parents' day, home department day, etc.; (3) those that require a few minutes before the teaching period, either in the whole school or a department, *e.g.*, fathers' day, mothers' day, Golden Rule Sunday, Bible day, etc.; (4) those that are observed on week-days, such as Thanksgiving Day, Washington day, Lincoln day, Memorial, Patriotic, Armistice, or other national or civic days.

Special days have become so numerous that many school executives have difficulty in keeping up to standard the regular work of their schools. Almost every philanthropic or humanitarian cause, it seems, runs up to the door of the school with an appeal for a special day. Even if only the worthy objects get their requests, there are few "normal" Sundays. Many special days should shrivel into special minutes in the opening period of the school, and others disappear entirely from the school calendar. On the other hand, the proper observance of certain outstanding days gives the school a pleasant and profitable outlet for very desirable impulses, and if thoroughly planned and executed, a great magnet for the school.

THE DIRECTOR

The man or woman chosen for director of special days should be a constant and keen observer of children and young people, with a view to their use on programs. His most delightful discoveries will be in those unguarded moments when, on playground or elsewhere, free play uncovers abilities that will enrich pageants, dramas, pantomimes, and other important features of special day programs. He should be resourceful and learn not only to discover but to direct. He should know the psychology of leadership. He will need tact, patience, and the "smile that won't come off." A common sense or balance in judgment with ability to think and act quickly will help him past many difficulties. Time and time again he will find it necessary to idealize people, to encourage the timid, and calmly but courageously restrain the forward. His very personality must command respect and acquies-

cence in plans set forward. Reasonableness and ability to get along with folks are absolutely necessary. It is highly desirable for every school to have a director of special days, a specialist on the events which should claim attention throughout the year. If days are to be observed, their observance should not be left to a hit-and-miss, hurry-up get ready. The director's motto should be "begin early."

THE DIRECTOR'S DUTIES

The director of special days will not make the school's calendar of special days; nor should the school's superintendent. No one person should be given such far-reaching responsibility. The whole church-school council, or cabinet, should decide on what days can profitably be set aside without interrupting a strong program of instruction and expression which should be maintained at all times. Early in the autumn, at a meeting of the council, or cabinet, the director should present the matter and perhaps lead off with a proposed schedule of days for the ensuing year. After careful consideration and final adoption of the calendar, then at once the director will begin to plan for these days. He should thoroughly inform himself about every day, its history, importance, and literature. The director is the one person charged with what may become and should become valuable parts of the school's yearly program for itself and its constituency. He can lift the whole matter of special days to a high plane of conscientious service. To perform his duties well, he will need the sympathetic cooperation of all concerned. Pastor, superintendent, teachers, and parents can materially help at all times.

The director will prepare programs, or get assistants to help him for the various types of observances. Often he will find ready-made programs which can be used with practically no local adaptations. It will be quite worth while to choose such programs, even if some work is necessary to modify them. Long programs can be shortened and short ones lengthened and strengthened. We must become the expert mechanic in making adjustments. The director should keep complete files of all programs used in a substantial case at the church-school office or at his home. He should also make a card index, not only of these but of all available programs. This index will prove valuable for himself or a successor, or a "neighbor" director.

In this connection, it would be a real piece of cooperation if in a city or county group of schools there could be established at some central place a depository or library of books, programs, and accessories usable in connection with special days. The pooling of interests would mean economy of time, money, and effort, and in itself be a concrete demonstration so sorely needed of the fact that brethren in Christ can plan and work and live together in unselfish regard for the joy and success of one another. Sometimes a whole school puts on a program for a neighbor school. Sometimes they work together on the same observance and give the joint service in both schools. The director will profit much by conference with directors of other schools facing special-day problems akin to his own.

In addition to the programs used in his own school, he should collect and classify a "library" of all the best materials, programs, books, pamphlets, etc., bearing on the days. If he is wise, he will grow loose-leaf books of clippings of pageants, pantomimes, dramas,

and individual features gleaned from magazines and not otherwise accessible. In a large school he will probably find it necessary to gather a group of specialists around each of the great days, who will also be eyes and ears and hands to make the days most helpful. All programs should have real educational value, or they have no place in a church-school program. However, the director must see to it that the programs are at the same time popular enough to be attractive, for one of the chief by-products of special day observances is to win over to the school and the church people not vitally concerned. The director will cooperate with the director of records in securing the names of the non-church-going parents and make careful plans, through letters or other forms of invitation, to secure their presence on special days. Indeed, the director of vision will use special days to get wide publicity for the church and its school, winning many friends. The director of publicity will market his ideas. The director should work happily with the directors of worship, music, recreation and sociability, and home-cooperation. These officers are, in a way, his own special days' cabinet for counsel and expert advice. Working together, they can make every special day a time of rejoicing in old and new fellowships, and most valuable permanent assets to the church and its school.

One of the personal joys accruing to the faithful, successful director is the discovery of oratorical, musical, managerial, histrionic, or dramatic ability in some boy or girl who otherwise would never have come into the realization of talent born for expression and service to others. One who has held this position in a certain school was heard to remark, "You know, Dr. Blank is one of our old Calvary boys. I remember well the

time we discovered him when he was eleven years old and gave him his first chance on the platform at a Christmas observance. Although he is yet a young man, he is a public speaker of great power."

Some years ago Marion Lawrance, then the General Secretary of the International Sunday School Association, published a book entitled: *Special Days in the Sunday School.* A few of the suggestions are not now up-to-date, however, there are some attractive programs and a wealth of concrete directions valuable to those who are responsible for the observance of special days. The chapter titles are: Special Days, Easter, Departmental and Related Days, Rally Day, Anniversary Days, Recruiting Days, Good Fellowship Days, Recreation Days, Patriotic Days, (two chapters) Folk and Fraternal Days, Educational Days, Missionary Days, Benevolence and Reform Days, Miscellaneous Days, Evangelistic Days, Christmas.

XIX

THE DIRECTORS OF PHYSICAL WELFARE, AND HOME COOPERATION

IN this chapter we consider briefly two important officers having to do with creature comforts of pupils, and the good-will of home and school.

THE DIRECTOR OF PHYSICAL WELFARE

Who ever heard of such an officer for a church school? In many schools the superintendent discharges the duties and doesn't realize it. Yes, every church school of any considerable size needs some one who will give special and expert attention to the physical welfare of all the pupils while they are in the church building; perhaps the hand of helpfulness reaches out beyond; we shall see.

The director of physical welfare should be a mature man of medical or kindred training, conversant with laws of health, and hygiene, and one who knows the value of sanitation. He should be a genuine Christian, whose judgment is bankable, whose own buoyant life radiates comfort and cheer. He should be a believer in strong bodies kept efficient by the proper observance of God's laws for physical growth and development. If not a physician, he should put himself next to all the latest and best books on the subjects which equip

him for largest usefulness. There will be three things on which he should give authoritative advice: (1) health and happiness; (2) temperance, and (3) purity.

SCOPE OF THE DIRECTOR'S WORK

Under *health and happiness,* the director concerns himself with all that has to do with human creature comforts and physical well-being. In the discharge of his duties, he should never be dictatorial or offensive in his suggestions. It is his business to see that the church-school rooms are thoroughly cleaned, that no dirt-germ paradise is permitted to set itself up in dark corners. He will help the cleaners to be sanitary in the process of making the church-school rooms fit places for the church's children, young people, and adults to spend comfortable, healthful hours. Sweeping and dusting will be done so as not to leave the air laden with death-dealing microbes. It is his privilege to assist the sexton to understand that properly heating a building is not simply firing a furnace. The director, knowing the science of heating, will see that fresh air in abundance, evenly distributed, is heated and made ready for human consumption. He will be the preacher's and teacher's best helper in making possible wide-awake, happy folks to receive sermon or church-school lesson. The rooms will be kept at the right coolness in summer and heat in winter. Thermometers and thermostats will be installed and used. He will also see that there is an adequate lighting system. A poorly lighted room throws a class into confusion; dim lights make the best teaching impossible. Not only should there be sufficient light, but the chairs, tables, and blackboards should be placed where natural or artificial light will make teachers and pupils comfortable

for best use of books and other teaching materials.

Pupils should not face windows or strong electric or gas lights. How few people realize the importance of properly constructing and placing blackboards so that the surface will be easy on eyes. Public school leaders know the desirability of giving careful attention to such matters. Building and remodeling committees and those responsible for equipment should go to school, the public school, and study window, blackboard, and light placing. The director will see that these things are where they should be, also that chairs, tables, maps, screens, cloak racks, cabinets, and other items of equipment are correct in size for the pupils of the several grades. Even in small, one-room schools, where all ages sit in pews or chairs of uniform height, low foot-benches can be provided. The Society for the Prevention of Cruelty to Animals ought to swoop down on many church schools and put a little humaneness into some of their planning. In the chapter on "Knowing and Leading Children," suggestions were given as to the physical comfort of the pupils. The director will be interested in having drinking fountains or other supplies of good, pure water accessible. He will see that lavatories are plentiful, conveniently located, and kept sanitary at all times.

Temperance. The director of physical welfare will probably need an assistant specializing on temperance. As we fully realize, this matter is far wider in its reaches than one's relationship to alcoholic beverages. The Christian is to be temperate in eating, exercise (work and play)—in all things. Some good people have become weary in well doing, have felt that the Eighteenth Amendment obviates the necessity of any more temperance instruction. Other phases of the

liquor question need emphasis now. There must be no let up. The general outlawry as to prohibition enforcement needs the counter attack of constructive teaching on law-respect and law-enforcement. The Eighteenth Amendment has come to stay. Long, persistent campaigns of education brought victory, and education will keep it. Every Christian must keep right on in this great cause. We have grown a generation of temperance-instructed boys and girls, now voting citizens. These must be reënforced by legions of those who love law and order and set themselves resolutely to lose no ground so dearly gained. The director himself, or a capable assistant, should enter with zest in the privilege of his office.

Twice ten duties challenge him: (1) to get and distribute books, magazine articles, leaflets, tracts showing evils of liquor, and good results of prohibition (Woman's Christian Temperance Union, Anti-Saloon Leagues, Temperance Departments of denominational boards all gladly supply valuable materials); (2) secure materials for the making of attractive posters, charts with diagrams and comparative statistics on wet and dry years in several states; young people can be enlisted to do these as class projects; (3) show up the notorious attitude of some so-called great daily newspapers, ardent devotees of personal liberty and criminal outlaws, striking at the heart of our constitution; (4) assist young people in preparing biographical sketches of the great temperance reformers, such as Neal Dow, John B. Gough, Frances E. Willard, and others, to be read, or recited; (5) assist in arranging pageants and brief dramas for school presentation; (6) use "Lincoln Sunday" as special day for brief program with stories, recitations, and quotations from

great men, bearing on prohibition and its blessings; (7) give to local newspapers or religious weeklies human stories of actual cases (names omitted) of homes helped by prohibition; (8) have young people letter slogans and catchy sentences to be placed about the school rooms, or on outside bulletin boards; (9) select temperance and related patriotic songs, and cooperate with the director of music in urging their use occasionally in the worship period of the school, or its departments; (10) some of the capable young people can be helped to prepare and deliver brief addresses on the work of the Anti-Saloon League, Woman's Christian Temperance Union, National Reform Association, and other organizations which need and deserve the school's support; perhaps the director can assist credited representatives to get a hearing before the church or school.

(11) Prohibition worship service two or three times a year can be provided in cooperation with the director of worship, certainly on Lincoln Sunday in February and World's Temperance Sunday in November; (12) report to proper authorities any known flagrant violations of the prohibition laws; (13) to get a striking sentence in the way of news item or quotation once in a while in the weekly church calendar; (14) secure and use stereopticon slides, also postcards in reflectoscopes, showing evils of alcoholism, drugs, and cigarettes; (15) if at all possible, get neighborhood movies to use good, high-grade slides; director can get good slides and, if he is tactful, can have them used somewhere on the program, to great advantage to the prohibition cause; (16) plan for wisest use of World Temperance Sunday throughout whole school; often juniors will help in map and chart making; (17) show folly of

sending liquor and missionaries on same boat to the same foreign country; (18) help create a world patriotism and interest in what this generation can do for world prohibition; (19) use Sunday, July fourth, as a peace patriotism day; (20) keep the church-school teachers supplied with good prohibition facts and illustrations for use in their regular classes. The director has a high and holy privilege to help hold ground already won and to push on to world conquest of liquor evils and enthronement of prohibition.

Purity. The director of physical welfare, if he is a Christian physician, should quietly, sensibly help to a better understanding of sex and social hygiene. As a Christian man, he will be in the position to wisely guide boys and young men, and counsel with the fathers. He should have, as an assistant, a good, discreet, mature Christian woman, preferably a physician, or nurse, or mother, to fellowship with girls, young women, and mothers. If a physician is not chosen as director of physical welfare, then an outstanding Christian father could acquaint himself with the best books and, winning the confidence of boys and young men, privately give welcome help. The ones responsible for purity instruction may do some of the following things: (1) assist fathers and mothers to get right books, and to talk with their own children; (2) prevent mass meetings with indiscreet and indiscriminate talks; (3) arrange with teachers of junior high school boys to have a good physician talk with them in small groups; (4) arrange with teachers of junior high school girls to have a Christian women talk with them in small groups; (5) plan meetings of young men, in small groups, and get a Christian physician to speak on sowing "wild oats," Christian attitude in courtship,

and related subjects; (6) plan a meeting of young women, in small groups, and get a Christian woman physician to speak on same subjects; (7) assist parent-teacher associations (public school and church school); (8) urge church-school teachers of boys and girls to win confidence of individual boy or girl and give private help, never in class or other public place; (9) discover places of amusement in community dangerous to boys and girls and young men and young women, and get pastor and superintendent to assist in getting officers to close same; (10) get Y. M. C. A.'s help in safeguarding employment of boys; (11) get Y. W. C. A.'s help in safeguarding employment of girls; (12) have talks on clean thought, clean speech, and clean life presented in young people's groups; (13) investigate newsstands—indecent books and magazines—get laws enacted and enforced to protect children and young people; (14) get cooperation of neighborhood movies to put on programs clean, *through and through.*

It is so easy to blunder in these matters that only the wisest, most wholesome, sanely balanced, mature people should be intrusted with this vital matter. To neglect it entirely is for a school to be derelict to its sacred trust.

THE DIRECTOR OF HOME COOPERATION

In a small school, a separate officer may not be needed for this position; however, somebody should be sure to make and keep vital connections between the school and every home represented in its membership.

Because of its far-reaching consequences, this service may be counted of major importance. Many schools give too little concern to the great opportunity which a child from a non-church home gives. In all probability, there are thousands of families now the most loyal workers in churches whose interest in religion and the church began when the principal of the cradle roll department used the new baby as the open sesame to the parents' hearts. Then again, church members, but indifferent ones, are kept alive to the Christian life and Christian service by a wide-awake church-school worker. The gains of home cooperation are too big for any school of any size to fail to function in this important matter.

THE DIRECTOR AND HER DUTIES

The director of home cooperation should be a good, sensible, Christian woman, if possible a mature mother, pleasant in personal approaches, tactful, sympathetic, and reasonable, and one whose children are old enough for her to have the time. Even in a small school, the director of home cooperation should not be the same person as the principal of either the cradle roll or the home department. She would cooperate with these necessary officers, her most helpful associates, as she will with anybody who can help her get and keep resultful contacts with the homes. She will transcribe from the card index files of the director of records and other information sources what she needs to "chart and compass" her own community voyages. The pastor's own calling lists and wide range of acquaintance will help her, and she, in turn, will supply him with many a trail that leads to a new recruit for the church and the Kingdom. Then, too, she can help him to re-

establish the family altar in the homes of church members.

She will often confer with the superintendent as to best ways and means. The principals of the departments, and especially the teachers, will give very definite and fruitful information. She will assist teachers in bringing to the attention of parents the desirability of helping their children with their home work on lessons and church-school projects of various sorts. She, being a mother whose children are older grown, will, nevertheless, know what a God-given privilege this home help is, and she will be reasonable about the requirements. The director will keep in the closest touch possible with the children and young people themselves so that when she calls the school friendship will open the door to a cordial home welcome. The director of special days will be her "elbow-friend," cooperating to make worth while her home visits in the interest of the special event to be held at the church. Her personal visit follows up and clinches the letter, public poster, or card. The director of home cooperation should take the initiative in planning for home-coming day of the school and church, if such is observed, and it should be, usually, in the autumn.

In a very real sense, the director of home cooperation will be the general good-will-getter, helping the church and school to understand the homes with their problems, responsibilities, and limitations, and also helping the homes to appreciate the fact that Christianity and the church are essential to best citizenship and to happiest human relationships. There is no measuring rod in all the earth that can adequately register the influence of that person who brings non-Christian homes into eternal relationships with Jesus Christ, the Son of God and the Saviour of men.

VII

A TRAINED LEADERSHIP

CHAPTER XX

LEADERSHIP TRAINING

ALL effective leadership is a trained leadership, industrial, social, political, educational, or any other kind. A leader may be a trained workman without an armful of diplomas. Formal instruction may not be necessary, in fact, often plays a meagre part in bringing about the efficiency that men label success. We learn to lead by leading, to teach by teaching. Beyond certain knowledge-acquirements, largely fundamental, set curricula cannot carry the prospective leader. These, however, are essential and cannot safely be ignored. A *system* of education must be guaranteed that civilization itself may endure.

Leadership training for the great tasks in general education costs millions of money annually. Teachers' colleges, university departments of education, normal schools, summer training institutes have multiplied and spread to every section of the continent. Tax-treasuries, educational endowments and foundations make possible an enormous army of trained administrators, supervisors, and teachers to drive back ignorance from human horizons and to set men free. Investments and upkeep expenditures for equipment and maintenance, plus salaries, run into the billions, and not one cent too much for the stupendous business of growing generations of intelligent, useful citizens. These, in turn, must be made *Christian* by the churches of Christ.

If the church is to make good in religious education,

and church-school leadership is absolutely necessary, then that leadership must be a trained leadership. If religious education is that which rounds out and completes the educational process spiritually motivating all thought and action, then it is time that the church of Jesus Christ leap to its high privilege and train an educational leadership for its distinctive task. Utilizing all the well-established technique of general education, religious education sets its own schoolhouse in order and invites within its doors, to dominate all its processes and programs, the Master-Teacher of all time.

Training for leadership in religious education is imperative because of the very nature of religious education, its materials, its methods, and its great objective. Religious education sets out to bring all lives everywhere under the control of the ideals of Jesus Christ. It would surround every human being with the experience of the race and make him master of all, as the Master of all masters him. All the preaching and teaching ministries of the church through all the Christian centuries have more or less consciously had this as their goal. Church schools, week-day and vacation schools, various religious societies and associations have all headed this way in so far as they have brought Biblical and other Christian truth to bear upon the motives and movements of men. It is natural that earnest workers should desire training and that far-visioned leaders should prepare courses.

The small, one volume, so-called teacher-training books served as pioneers leading the way to larger, more thorough courses of training. Let us not now despise the day nor the prophetic mission of these awakeners to the necessity of fuller preparation.

Forward-looking individuals led the way. Organized interdenominational and denominational groups year after year have caught the bigger vision, and made steady advances to the higher educational reaches in courses prepared and promoted for the training of church-school workers. Of the making of training books, there is no end. Independent and church-controlled publishing houses have produced scores of texts, too numerous to be mentioned here, all of which stand or fall finally upon their educational merit.

The great cooperative enterprise in continent-wide leadership training is represented by the International Council of Religious Education, with its thirty-five constituent denominations and its fifty-six state and provincial auxiliaries. This federated body, functioning through its education committee, works out principles, sets up standards of educational organization and administration, and outlines courses of study, in all of which there is wide latitude for denominational and territorial emphases or flavors in supplemental materials.

The Standard Leadership Training Course. Indicative of the long distance church-school workers have come since the early days of the elementary training courses, the Education Committee of the International Council of Religious Education has outlined subjects which constitute the so-called International Standard Training Course. These are subject to change, and already graded levels are worked out so that young people of high school age may be enlisted in a progressively expanding career in leadership training. The Standard Training Course, as revised, is organized on the basis of units of not less than ten hours' each. An hour in the Standard Training Course con-

sists of one recitation of fifty minutes. A minimum of twelve units will merit the Standard Training Diploma. The completion of additional units will be recognized by suitable awards. The reader can secure bulletin number three, giving list of subjects and full information, by addressing the International Council of Religious Education, 5 South Wabash Avenue, Chicago.

Leadership Training Agencies. The Standard Training Course may be given in: (1) denominational or interdenominational training *classes;* (2) in denominational or interdenominational standard training *schools,* and (3) denominational or interdenominational older boys and older girls *camp conferences.* This and other courses for training of church-school leaders are offered in local churches, institutes, summer assemblies, in correspondence study, workers' conferences, Bible and special training schools, religious education departments in colleges, universities, and seminaries, and in professional schools of religious education. The open doors for training are many.

This book itself will serve classes as a text in church-school administration. It is humbly submitted in the hope that in some small way it may inform and inspire a church-school leadership that will efficiently serve and always honor Jesus Christ, supreme Leader of leaders.

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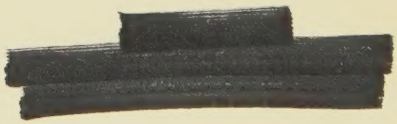

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